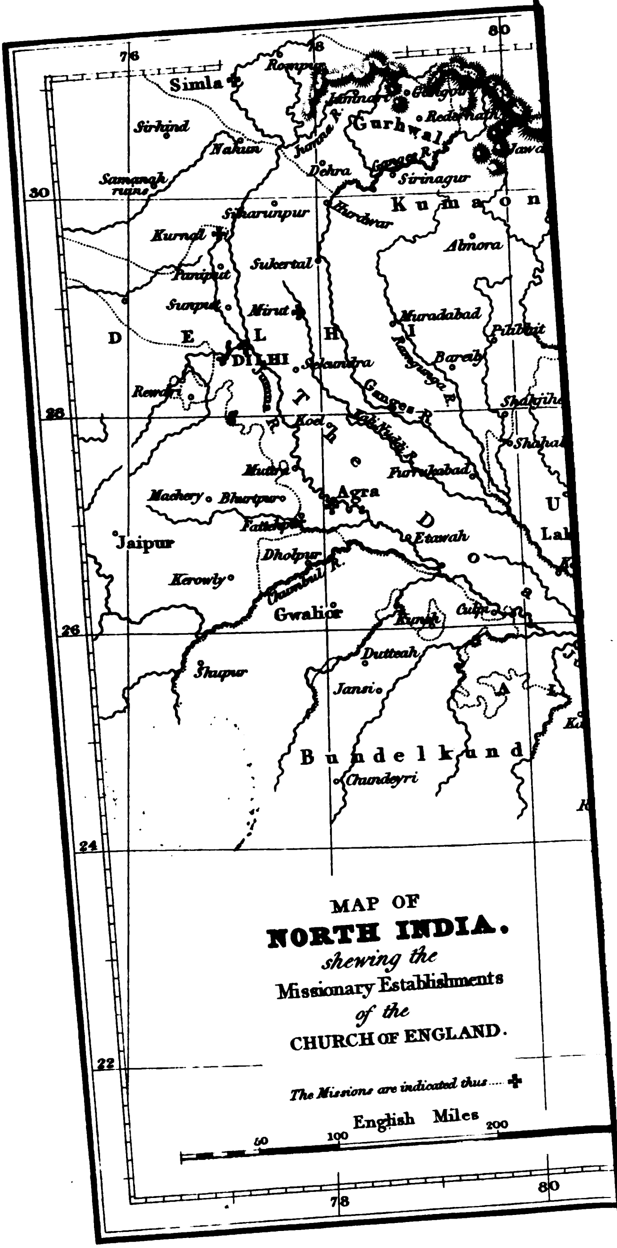


MAP OF
NORTH INDIA.
shewing the
Missionary Establishments
of the
CHURCH OF ENGLAND.

HAND-BOOK

OF

BENGAL MISSIONS,

IN CONNEXION WITH

The Church of England.

TOGETHER WITH AN ACCOUNT OF GENERAL

EDUCATIONAL EFFORTS

IN NORTH INDIA.

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LONDON:
JOHN FARQUHAR SHAW,
27, SOUTHAMPTON ROW, RUSSELL SQUARE.

1848.

BENJAMIN PARDON, PRINTER, HATTON GARDEN, LONDON.

PREFACE.

The design of this Hand-Book is to serve merely as a guide to the present and past history of various Institutions connected with the English Church in Bengal. The subject affords a wide field for observation. The materials have been so abundant, that the Author has found great difficulty in various parts of the work in giving a brief view. The authorities referred to are—the Reports of the Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, and the Society for the Promotion of Christian Knowledge; the manuscript minutes of these Societies, which have been kindly placed at his disposal by their respective Secretaries; the Missionary Register, and the Calcutta Christian Intelligencer.

The compilation of the work has involved a great amount of severe labour; the materials being scattered in an unconnected state over more than two hundred volumes—in many cases a

"Rudis, indigestaque moles."

The object, however, has been simply to supply a work of reference for certain Educational and Missionary Societies; and, even with regard to them, the limits assigned have prevented various particulars being noticed.

London, March 24, 1848.

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HISTORY

OF THE

Society for Promoting Christian Knowledge

IN

BENGAL.

In the beginning of last century the tide of public opinion in England ran very strong against any plan for imparting knowledge to the lower classes. By some it was argued, that teaching the poor to read would certainly lead them to be rebels to the government: others contended, that it would render them thoroughly discontented; while a few actually propounded the opinion, that if writing were taught, the crime of forgery would be increased to an enormous extent.

These prejudices still lingered in the breasts of many as late as the commencement of this century, of which we have an instance in the history of Hannah More's establishment of schools at Chedder. But this opposition to popular education was not universal; and to the Society for Promoting Christian Knowledge must be ascribed the high honour of having been the *first* public body in England which supported and advocated the enlightenment of the people. So convinced were the members of the Society of the intimate connexion between

vice and spiritual ignorance, that at the very first meeting they held on the formation of their Society in 1698, they agreed to consider "how to further and promote that good design of erecting Catechetical Schools in each parish, in and about London." They soon directed their efforts to the country also; and in 1741 more than 2000 schools had been founded, principally through the instrumentality of the Society. The Anniversary Sermons preached at St. Paul's, also powerfully contributed to keep public attention alive to the question of national education; and in 1839, the Society for Promoting Christian Knowledge granted £5000 to promote the object of the National Society. It also, a century since, propounded the plan, so successfully acted on in modern times in Switzerland by Fellenberg, of having Schools of Industry, so as to combine education with instruction; and thus not merely to improve the intellectual powers, but, also, to form the habits, and accustom the pupils to a life of manual labour.

But its exertions were not limited to England. In 1709 it established parochial libraries in some of the West India islands; and a century ago, contributed liberally to translations and editions of the Scriptures in the Arabic, Gaelic, and Welsh languages. The spiritually destitute colonists of Africa; the deeply debased convicts of Australia; the wild tribes of New Zealand; and the masses of English emigrants to Australia, have engaged the sympathies of the friends of the Society. Aid has also been extended towards augmenting the number of churches and schools in China. It has granted the munificent sum of £10,000 to the Fund for Endowing Colonial Bishoprics. The following is a general view of its operations last year, recently prepared by the Rev. T. B. Murray, one of the Secretaries:—

"The Society for Promoting Christian Knowledge distributes at reduced prices, Bibles, New Testaments, Common Prayer-books, and religious publications, among the Poor; assists in supplying Schools with books of instruction; and aids neces, sitous parishes in England and Wales with gratuitous grants of books and tracts for National Schools, Lending Libraries-Distribution, &c.

"Great assistance has been rendered by grants of large Bibles and Common Prayer-books for the performance of Divine Service, in new Churches and Chapels erected by means of private contributions, and in School-rooms licensed by the Bishops.

"The Society has long imparted its benefits to Hospitals and Prisons, the Army and Navy, the Coast Guard Service, Tide-Waiters, Bargemen, Fishermen, Emigrants, &c. Measures have recently been taken for encouraging the formation of Lending Libraries, for the use of the Metropolitan and City Police; those bodies being allowed, on the application of the superintendents, to receive books and tracts, from the Permanent Catalogue, at twenty-five per cent. under the cost price.

"The Society has laboured greatly to advance Christianity in the West Indies. Besides smaller grants, it gave £10,000 at one vote, for the religious instruction of the negroes. On the occasion of the dreadful hurricane in August, 1831, which destroyed nearly all the churches and schools in Barbadoes, the Society contributed £2000 towards their restoration. It also granted £1000 towards rebuilding the churches and schools destroyed in Antigua by the earthquake of February, 1843.

"Aid has been extended to Australia, Van Diemen's Land, New Zealand, Upper and Lower Canada, Nova Scotia, Newfoundland, Bermuda, New Brunswick, Prince Edward's Island, the Cape of Good Hope, the Mauritius, Gibraltar, Malta, Asia Minor, Athens, Egypt, Syria, and the Holy Land. Efforts have also been made towards promoting the Society's objects in China. The sum of £2000 has lately been voted towards the erection of a Bishoprick in our Chinese possessions. Besides this, assistance has been given towards the erection of a church at Hong Kong, and for supplies of books.

"The total number of Books and Tracts circulated between April 1845, and April 1846, has amounted to *Four Millions Four Hundred and Fifty-one Thousand Six Hundred and Twenty*: viz. Bibles, 115,941; New Testaments, 89,609; and Prayer-books,

285,044: other bound Books and Tracts, 665,543; unbound Tracts, 3,295,483.

"The sale of Books and Tracts in the retail department of the Depositories in Great Queen-street, and the Royal Exchange, has amounted during the year to upwards of £13,993.

"From the year 1733, when the Society first began to report its annual issues of publications, to the present year, 1847, it is calculated that it has distributed upwards of *eighty-two millions* of books and tracts."

While at the commencement of last century the Society for Propagating the Gospel devoted its attention to the spiritual welfare of the slaves of the West India isles and of the British settlers in North America, the swarthy inhabitants of Hindustan called forth the sympathies of the Society for Promoting Christian Knowledge; and at a period when it was remarked that "the breast of every Englishman, who went to India, was an altar to Mammon," the same Society showed by its acts, that the flame of Christian philanthropy burned bright in the hearts of many in England. The missionary labours of Schwartz, and his upright acts, which elicited the approbation both of Musalman princes and the East India Company, were sustained by the Society for Promoting Christian Knowledge, who also afforded their aid to Ziegenbalg and his associates.

To those anxious to have a brief account of their labours, we would strongly recommend the perusal of the first number of The Calcutta Review, which gives an able article on "The Earliest Protestant Mission to India." The Society, from its exertions in India, is well entitled to the following eulogium:—"The Society for Promoting Christian Knowledge kept the dying sparks of missionary zeal alive, and prevented its entire extinction, when buried under the general forgetfulness of all the Protestant Churches;" and in "Campbell's British

India," the work of a Dissenting minister, the following testimony is borne to its usefulness:—"As the Society for Promoting Christian Knowledge was the first Society in the field; as it was established in an age when no efforts were made by any other denomination to propagate the Gospel; as it has numbered among its missionaries some of the most devoted and illustrious of men, and has done a great work, which now, while I write, it makes my heart glad and reflects an honour on my country; it is impossible but to speak in terms of commendation and gratitude. May its former spirit, and labours, and success, be revived, and may it yet appear a bright luminary to enlighten the world!" The first printing press that British India saw was established by the Society for Promoting Christian Knowledge, in 1711, at Madras; and in 1714, an edition of the Tamul New Testament issued from it. Through the Society, in modern times, the first dawn of Gospel light broke on Hindustan; and, as the Report of 1824 states, "it is the oldest Society existing: it is a Bible Society, a Church Missionary Society, a School Society, and a School-book Society."

To the Society for Promoting Christian Knowledge belongs the distinguished honour of having sent the *first* Protestant Missionary to Bengal, the Rev. J. Kiernander, in 1758; and of having, previously to that period, fanned the flame of missionary enterprise. We find that, previous to 1709, the Society found a correspondent in the Rev. S. Briercliffe, chaplain of Calcutta —the *only* chaplain in Bengal at that period: he offered to superintend a school in Calcutta, and mentions the openings presented by a number of natives that had been kidnapped by the Portuguese, who carried on the slave trade extensively at that period in Bengal, gaining numerous proselytes by first enslaving the natives

in order to baptize them.[a] The Society sent him a packet of books. In 1709 the Society for Promoting Christian Knowledge sent out a circulating library to Calcutta, the first in India; and in 1731 a Charity School was opened in Calcutta, under its auspices. The pupils in it were clothed in the same manner as the boys of the Blue Coat School in London, and were taught by Padre Aquiere, formerly a Franciscan friar at Goa. In 1732, the Rev. G. Bellamy, chaplain, received another supply of books; he was a corresponding member of the Society, and was suffocated in the Black Hole of Calcutta in 1756, when the city was taken by the Musalmans. In 1732, the Society for Promoting Christian Knowledge offered to contribute to the support of a missionary to Bengal, as a number of Dutchmen and Germans interested themselves in the question, but no suitable person could then be found at Halle, though it subsequently became a second Iona, and was the source for supplying missionaries, when there was little zeal in the Anglican clergy to embark on the errand of mercy.

We now proceed to notice the career of one of the most useful and disinterested missionaries of the Society for Promoting Christian Knowledge, that ever trod the shores of India,—the late Rev. J. Kiernander,—a man who made India his *home* at a period when Europeans were either "birds of prey or birds of passage," and who devoted above £12,000 of his own money to charitable

[a] This was the mode by which the class called Portuguese became so numerous in various parts of India; and the evil reached such a height, that in 1751 the English Government at Madras was obliged to issue an order, that for the future no person should cause his slaves to be made proselytes to the Popish faith under penalty of losing them.

objects. And yet, such a man has been branded with infamy by Mr. Carne, in his "Lives of Eminent Missionaries." This is to be attributed to Mr. Carne's want of correct information, and his drawing his data from prejudiced sources. The author of an able paper in the Calcutta Review for March, 1847, points out a number of Mr. Carne's mistakes and inaccuracies.[b]

The Rev. J. Kiernander, the *first* Protestant missionary to Bengal, was born in Sweden, 1711. His uncles were colonels in the army of "the illustrious madman," Charles the Twelfth, and were killed at the battle of Pultowa. Mr. Kiernander studied at the University of Upsal, and from thence proceeded to Halle, then a nursery for missions, and distinguished for its Orphan House, superintended by the indefatigable Franke. Mr. Kiernander studied four years

[b] I have myself examined all the documents in the archives of the Society for Promoting Christian Knowledge, as well as those in Bengal, and fully concur in the observations of the reviewer on Carne's Life of Kiernander. "Mr. Carne's memoir is quite unworthy of the credit it has received, and the conclusions to which it leads are quite unwarranted by real facts. It is a strange mixture of fact and fiction, full of mistakes, which might easily have been corrected by reference to books of history, and to Missionary Reports. It has run together years widely separated in the course of time, mixed up dates and facts having no connexion, given a high colouring to sober statements, and exaggerated not only the good but also the evil. Many things appear in the Memoir, which excite a smile, not to say that they utterly destroy its credit. Mr. Carne's narrative occupies twenty pages, and in this short space there are no less than *forty-five errors of fact*, which might easily have been corrected." His statements respecting Kiernander's life are much akin to his remarks respecting Kiernander's visiting "*mountain* villages" near Calcutta; of "the lofty and precipitous banks of the Hugly;" and of "the deep and lone ravines" of Chandernegore,—though it is a well-known fact that there is not a hill within two hundred miles of Calcutta!

there, and was subsequently appointed superintendent over 2500 orphans. As he was on the eve of returning to Sweden, Franke proposed to him, in the name of the Society for Promoting Christian Knowledge, to go out as a missionary to Cuddalore, near Madras. He accepted the offer, and, like Xavier, returned not to bid farewell to his relations, but proceeded forthwith to London, where he was received most hospitably by the Royal Chaplain, who entertained in his own house all the missionaries who visited London. At that period even royalty did not despise missions, and George the First of England entered into *direct personal correspondence* with the missionaries. He arrived at Madras in 1740—a singular period in Indian history, the English then possessing only a small tract of land of about five square miles at each of their settlements of Bombay, Madras, and Calcutta. France and England were contending for the supremacy in India, and on all sides the din of war was heard; but "Jerusalem was built in troublous times," and Mr. Kiernander prosecuted his labours at Cuddalore in schools, and among natives and Portuguese: though many Europeans, alarmed for their safety, quitted the town, yet he remained behind, and the governor granted him the use of a church, from which he had expelled the Jesuits, on account of their political intrigues with the French. In 1750 he had the pleasure of welcoming Schwartz in the land of his future evangelistic triumphs. But in 1758, Count Lally, the commander of the French troops, breathing out destruction against the Anglo-Indian settlements, and anxious to wreak his vengeance for the wrongs which he considered England had inflicted on his native country, Ireland, attacked Cuddalore, which surrendered to him; but on that occasion he behaved most honourably to Mr. Kiernander, to whom, on applying for protection for the missionaries, he replied,—"That they, as preachers

of peace and concord, had nothing to fear from his army, and that he would give strict orders that none of them should be injured, and that their houses should be preserved." He kept his promise to the missionaries, though the property of the English was confiscated, and Kiernander was enabled to quit Cuddalore in time to escape the fangs of the Jesuits, who were very indignant at Lally's showing such kindness to him.

Mr. Kiernander arrived at Calcutta in 1758, having been invited to engage in missions there by the victor of Plassey, Colonel Clive, who had seen the beneficial effects of Mr. Kiernander's labours in the Madras Presidency. He gave him the use of a dwelling-house, and, along with Mr. Watts, a member of council, stood sponsor for his son. Calcutta then presented a widely different aspect from what it does now. No such class as "Young Bengal" at that period existed.

We shall take a short review of the state of Calcutta when Mr. Kiernander arrived in it; it was pre-eminently then "the living solitude of a city of idolaters."—The Sati fires were to be seen frequently blazing, while many widows mounted the pyre with the most perfect resignation, assured by the Brahmins that they should be happy in heaven for as many years as their husbands had hairs on their bodies, which were liberally calculated at the number of thirty-five millions.—Fakirs ranged *ad libitum* through the town in a state of complete nudity, with their clotted hair dangling down to the length of two or three feet, and their bodies besmeared with cow-dung, "the most sacred of Indian cosmetics."—A Hindu, after visiting a European, would have his garments washed to free them from the impurity contracted from a mlechha.—The English language was little known, and Europeans resorted chiefly to signs and gesticulations to communicate with the natives.—A proposal to teach a woman to

read would have been regarded in the same light as if it had been suggested in London to instruct monkeys in Hullah's system of singing.

Mr. Kiernander's mission plans were cordially approved of by the two chaplains of Calcutta, who also aided him in raising subscriptions. From the good he saw result from it at the Orphan House of Halle, and from his views of the condition of the Hindus, he gave the preference to catechising, as a means of usefulness, convinced "that by a conscientious discharge of the duty of catechising, he lays the foundation of a fabric that will be only rising into greatness when he (the catechiser) is hastening to decay." He commenced a school in December, 1758, which in a year contained 174 pupils, Brahmans, Portuguese, Armenians, and English; forty-eight of them were educated at the expense of the Society for Promoting Christian Knowledge. He soon beheld some fruit from his labours in the conversion of a Brahman, which was then as great an innovation on the long-cherished prejudices of the Hindus, as the conversion of a cardinal to the Protestant faith would have been in the days of Luther.

Though Mr. Kiernander never acquired the Bengali language, having been so engaged with schools and pastoral duties among the Europeans as to afford him no time or opportunity, yet he laboured very earnestly among the Portuguese, and in 1759, he commenced a service in the Portuguese language, a *patois* very different from the classical tongue of the Lusiad, though it has survived as the last remnant of Lusitanian greatness in India. The power of the Portuguese has vanished like the scenes of a drama; but its language still lingers in India, a memento of the past. Mr. Kiernander employed it as the medium for imparting a higher style of education: it was then used very commonly as the vehicle for communica-

tion between Europeans and natives. But British supremacy has long since undermined the influence both of the Portuguese and their language: the English language seems destined now to exercise in India all the sway which the Latin did in former times over the languages and literature of Europe.[c]

In 1762, Calcutta was scourged with an epidemic, which carried off numbers of Europeans; the parents withdrew for a time their children from the school; Mr. Kiernander, however, continued at his post, and his school filled again. Many of his scholars became writers in public offices, and occupied respectable situations in life; thus the seeds of truth sown in the school were extensively scattered. In 1766 he had the pleasure of admitting a Jew into the Christian Church: he was a native of Smyrna. Subsequent efforts have been made among the Jews in Calcutta, but with little success. In 1768, Padri Bento, who had been a Romish missionary in Bengal for fifteen years, became a Protestant, and proved of great service to Mr. Kiernander. He translated part of the Prayer Book into Bengali. Mr. Kiernander was eminently successful in his labours among Romanists, aided by Padri Bento, who was a man of ability, well acquainted with Urdu, Bengali, and Portuguese, so that he became very useful to Mr. Kiernander. In 1769, De Costa, another Popish priest, joined the mission. This spread alarm to Goa itself, and an emissary was sent from thence to convey the converts from Calcutta to Goa, and lodge them in the dungeons of the Inquisition. The plot, however, failed. In 1769 he baptized a Chinese from Canton, the *first* Chinese that was baptized by a Protestant missionary.

[c] There is a very interesting paper on the future influence of the English language in "Douglas on the Advancement of Society."

We now come to an important period in Mr. Kiernander's life, when he had the privilege of erecting a Church in Calcutta,—the Mission Church,—and which has ever since given an impulse to the work of evangelisation under the ministry of Browne, Thomason, &c. Mr. Vansittart, who was Governor of Bengal, and father of Lord Bexley, having required for the use of government the mission house which he had lent to Mr. Kiernander, Mr. Kiernander resolved to build a Church, as Calcutta was then without any sacred edifice for public worship. The building was opened for worship in 1770, and remains to the present day a noble monument of the munificence of its founder. It cost 67,320 rupis, of which only 1818 rupis were raised by subscription; the remainder, 65,502 rupis, was contributed by Mr. Kiernander from his own personal property, as he obtained a large fortune with his wife: and yet, against such a man, who spent £12,000 of his own money in charitable objects, Mr. Carne brings the charge of worldliness, &c. &c.!

This Church, named the Mission Church, was opened in 1770, and continued until 1784, to be the *only* church in Bengal.[d] Service was held in it for two distinct classes of persons—the English residents in Calcutta, and the Portuguese, who required instruction in Christianity

[d] At a period when horse-racing on a Sunday was fashionable in Calcutta,—when the only way by which many Europeans there knew the Sabbath, was in seeing the flag-staff hoisted on Fort William,—when many ladies alleged as an excuse for non-attendance at church, that they had no gentlemen to escort them,—Mr. Kiernander presented a bright example of the opposite kind: he allowed no natives to work at building the Church on Sunday. Lord Hardinge, the late Governor-General, has issued a proclamation, prohibiting persons in government employ from engaging in the public works on Sunday.

almost as much as the heathen. Mr. Kiernander officiated both in English and Portuguese, and devoted his week-days to teaching in the school. We find that in 1771, Mr. Kiernander had ninety-six English communicants, and 104 Portuguese and natives, besides ninety-four pupils in the school. In 1773, Mr. Kiernander's wife died. She bequeathed her jewels to build a school-room; they realised six thousand rupis: and school-rooms were erected on the site of the present Mission Church Rooms. These rooms have been the scene of many missionary meetings held under the superintendence of the Rev. Messrs. Browne, Buchanan, and Thomason.

The Society for Promoting Christian Knowledge, in 1775, sent to Mr. Kiernander a colleague, Mr. Diemer, who had been educated at Halle; he proved a useful labourer, but after eight years' residence he was obliged to return to Europe, in consequence of ill health, the sanitary condition of Calcutta then having been very different from what it is now. The East India Company granted him a free passage to India. They were liberal also on other occasions, as they allowed the Society for Promoting Christian Knowledge, during the last century, to send stationery and other articles, free of freight, to the missionaries in India. The year 1775 was distinguished for the baptism by Mr. Kiernander of Gonesh Das, a well-educated native of Dilhi, who held the important post of Persian translator to the Supreme Court. He was the *first* native who had crossed "the black waters," and bursting through the trammels of caste and the anti-social laws of Hinduism, had visited the shores of England, where he received favourable impressions of Christianity; and on his return, after attending the Mission Church some time, was admitted a member of the Christian Church, and received the name of Robert, after his sponsor, Sir Robert Chambers, who stood

forward as an advocate for spreading Christianity among the Hindus, at a period when opinions of the following description were warmly advocated by Anglo-Indians:—"The Hindu system little needs the meliorating hand of the Christian dispensation, for the law is good, if a man use it lawfully."—"No Hindu of respectability will ever yield to the missionary's remonstrances." Even as late as 1808, Major Scott Waring, a Bengal officer, has recorded his opinion in the following terms:—"Whenever the Christian religion does as much for the lower orders of society in Europe, as that of Brahma appears to have done for the Hindus, I shall cheerfully vote for its establishment in Hindustan." [e]

[e] We give the following as specimens of the notions and practices of some of the Anglo-Indians in Bengal, in former days, and which proved mighty obstacles to the conversion of the heathen. Colonel Stewart, who received the *sobriquet* of Hindu Stewart, resided at Berhampur, where he worshipped idols and the Ganges; he built a temple at Sagar; and, on his return to Europe, took idols with him to perform puja. Warren Hastings sent an embassy to the Grand Lama to congratulate him on his *incarnation*. Mr. Lushington, a Director of the East India Company, stated publicly, in 1793, "that were 100,000 natives converted, he should hold it as the greatest calamity that could befal India." The sermon preached at Bishop Middleton's consecration, in 1814, was not published, lest the fears of many Anglo-Indians should be excited. At that period, the opponents of missions declared, that if bishops were sent to India, "our empire there would not be worth a year's purchase." Major Scott Waring writes in 1805:—"I never met with a happier race of men than the Hindus, when left to the undisturbed performance of the rites of their own religion; and it might truly be said, that if Arcadian happiness ever had existence, it must have been rivalled in Hindustan." In 1793, a member of the Court of Proprietors declared at the India House, "that the sending missionaries into our Eastern territories is the most wild, extravagant, expensive, unjustifiable project that was ever suggested by the most

During several years previous to 1781, Mr. Kiernander lost his sight; his son, however, who was a layman, read prayers and a sermon in the Church: this practice is observed at the present day in various stations in India and the Colonies, where there is no clergyman. In Calcutta, at the commencement of last century, there was no chaplain in the city, and the service was read by a merchant, who was allowed £50 per annum for his services. The first Governor of Calcutta, Job Charnock, cared so little for religion, that it was said, the only sign of any regard for Christianity he ever exhibited was, that when his *Hindu* wife died, instead of burning he *buried* her. But an unexpected event, in 1787, was about to put a sudden termination to Mr. Kiernander's connexion with the Mission Church; he had affixed his name as security to a bond in favour of his son; the son was unable to pay; the creditors in consequence laid an attachment on Mr. Kiernander's property, and the Mission Church was put up for sale by the sheriff. In this emergency, however, Mr. C. Grant, a warm friend to India, stepped forward and redeemed it for ten thousand rupis. He made it over to the Society for Promoting Christian Knowledge for the use of the mission, and invested the property in the hands of three trustees—Mr. W. Chambers, the Rev. D. Browne, and Mr. Grant himself. An urgent appeal was made to the Society for Promoting Christian Knowledge to send out missionaries; but the Church at that period was sunk in the selfish-

visionary speculator: that the project would affect the ultimate security of our Eastern possessions." We need not be surprised, however, at these statements, when we find the Bishop of St. Asaph stating in the House of Lords, in 1783, that "the obligation said to be incumbent on Christians, to promote their faith throughout the world, had ceased with the supernatural gifts which attended the commission of the Apostles."

ness of mere home exertions, and *no one* volunteered, except the Rev. T. Clarke, of Cambridge, who left England for the Mission Church in 1789. He was welcomed by Lord Cornwallis, and commenced the study of Persian; but in 1790, without giving any previous notice, he dissolved his connexion with the Society for Promoting Christian Knowledge, and accepted a chaplaincy. The Mission Church would have been closed had not the Rev. D. Browne come forward and offered his services, without fee or reward, which he continued till the close of his life. A similar complaint of the aversion of English clergymen to go out to India as missionaries is still to be made. On this subject we extract the following energetic appeal, from a Charge delivered by the Bishop of Calcutta, in 1835:—

"Oh, that a vision, not of a single man of Macedonia, but of the 134,000,000 of Hindus and Mahometans who are under British sway, or British influence, might present itself to the pious students at our Universities, crying, 'Come over to India and help us.'

"Englishmen, you profess to long for the opportunity of spreading the Gospel, and will you, when the opening is presented, shrink back? Shall men call themselves Christians, and see the scholar, the philosopher, the mere traveller spring forth upon the distant expedition, and not imitate their example for a much higher object?

"Shall Commerce be never weary, never disconcerted in her enterprises; and shall Christianity go to sleep? Shall the Civil and Military Services of India be sought for with avidity by the first families in the kingdom, and shall the service of Christ be declined?

"Shall the privations of a voyage, the languor of an enervating climate, or the increased hazard of disease, never deter men for a moment in every other profession, and shall they deter them in this?

"What can exceed the inviting prospects which India presents! The fields white for the harvest and awaiting the hand of the

reaper! Nations bursting the intellectual sleep of thirty centuries! Superstitions no longer in the giant strength of youth, but doting to their fall. Britain placed at the head of the most extensive empire ever consigned to a Western sceptre—that is, the only great power of Europe professing the Protestant faith, entrusted with the thronging nations of Asia, whom she alone could teach. A paternal government, employing every year of tranquillity in elevating and blessing the people unexpectedly thrown upon its protection.

"No devastating plague as in Egypt — no intestine wars — no despotic heathen or Mahommedan dominion prowling for its prey. But legislation going forth with her laws; science lighting her lamp; education scattering the seeds of knowledge; commerce widening her means of intercourse; the British power ever ready to throw her ægis around the pious and discreet missionary.

"Oh, where are the first propagators and professors of Christianity? Where are our Martyrs and Reformers? Where are the ingenuous, devoted, pious sons of our Universities? Where are our younger devoted clergy? Are they studying their ease? Are they resolved on a ministry tame, ordinary, agreeable to the flesh? Are they drivelling after minute literature, poetry, fame? Do they shrink from that toil and labour, which, as Augustine says, OUR COMMANDER, Noster Imperator, accounts most blessed?[f]

"No: the truth is, honoured brethren, our English youth and English clergymen are uninformed, unread in Eastern story. A death-like obscurity hangs over so distant a scene. They know little of the fortunes of the Indian Church. They think of nothing but persecutions, exile, disease, and death, as connected with the missionary life. They are held back by *a false humility.* They are retained by the tears of sisters and friends. Let us unite, then, in removing misconceptions — let us join in appealing to societies — let us write to particular friends and public bodies — let us afford correct, intelligible information. Let us send specific and individual invitations — and let us pray the

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[f] "Nihil est in hac vita facilius, maxime hoc tempore, et lætius, et hominibus acceptabilius, Episcopi aut Presbyteri officio, si perfunctorie atque adulatorie res agatur. Nihil est in vita et maxime hoc tempore difficilius, laboriosius, et periculosius Episcopi vel Presbyteri officio, sed apud Deum nihil beatius, si eo modo militetur quo *noster Imperator* jubet."

'Lord of the harvest, that he would send forth more labourers into his harvest.'

"A false notion prevails that it is a sort of martyrdom to come out to India as a Missionary. Whereas the real danger is on the side of ease, not privation. A young man in the military service has vastly more to encounter. A Missionary in India has more than the comforts of a good English Curacy. THE SINGLE REAL DIFFICULTY IS AN INCREASED HAZARD OF DISEASE. Fifty clergymen are now wanted for India. In the Southern Missions of the Incorporated Society alone, twelve are indispensable."

Notwithstanding Mr. Clarke's defection, however, the congregation was superintended by the Rev. D. Browne; and, as late as 1804, a few members remained; but soon after that the native congregation became extinct, and a considerable interval elapsed before any further efforts were made by the Anglican Church for missions in Bengal. However, the Church which Mr. Kiernander built has ever since proved a nucleus for efforts in educating and Christianising the natives.

Mr. Kiernander closed his career in peace at Calcutta, in 1799, in the eighty-eighth year of his age, and the forty-first of his residence in Bengal. He never revisited Europe; he was not afflicted with "home sickness." Even in 1762, when Calcutta was scourged with an epidemic, and native parents withdrew their children from the school, he remained at his post; and though his health was in a feeble state, he preferred remaining in Calcutta to returning to Europe, and thereby leave his church destitute of missionary superintendence. Among his converts he reckoned Malays, Macasserese, Chinese, Brahmans, and Jews. He was very active in distributing Bibles and Tracts, and he sent a supply of Arabic Testaments to the Court of the Great Mogul. His generosity was only limited by his means. He spent above £12,000 of his own

money in charity. He was held in high estimation by the Society for Promoting Christian Knowledge, who, in 1770, passed a vote of thanks to him "for the distinguished zeal he had shown, and the vast expense he had put himself to in building the Church, and for his constant and unwearied attention to the welfare of the mission."

During the period between the death of Mr. Kiernander in 1799, and the year 1825, the attention of the Society for Promoting Christian Knowledge was directed very little towards Bengal, though in 1813 it petitioned Parliament in favour of throwing open India to evangelistic efforts, and granted Bishop Middleton £1000 to distribute in Bengal.[g]

[g] Among the individuals who took a prominent part at that time, the name of C. Grant, father to Lord Glenelg, stands conspicuous. His memory will ever be hallowed as one of the benefactors of India. He proceeded to Bengal in 1767, in a very humble capacity; but raised himself by his industry and integrity to a high post under the government: he became Commercial Resident at Malda, and "in his house the voice of prayer and praise was heard, when all was spiritual death around." He retired from India in 1790; but did not, like many other Europeans, forget the land which gave him wealth and influence. In 1792 he published a valuable pamphlet, "Observations on the State of Society among the Asiatic Subjects of Great Britain." In 1794 he was elected a Director of the East India Company, where he always advocated the policy, that our empire should be founded rather on character than on force, and particularly on our moral and intellectual superiority. He regarded the consideration of the affairs of India as his peculiar province, and as affording sufficient occupation to his mind. In the House of Commons he stood forth with Wilberforce, Thornton, and Babington, in the rank of Christian statesmen. In the Court of Directors he was very anxious to send out good men as chaplains to Bengal; and he was ever forward to rebut the calumnies uttered against missions; hence, in 1807, when a motion was made in the Court of

The Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge, "the first-fruits of the Indian Episcopate," was established by a warm friend to Hindu enlightenment, Bishop Middleton,[h] in 1815, and was speedily followed by similar committees in Madras and Bombay; several leading laymen of Calcutta co-operated with it, as Messrs. Sherer, Trant, Plowden, Harrington, Bayley, Metcalf: the Rev. D. Corrie also was a warm friend, and, as long as he was in Calcutta, invariably attended its meetings. It soon entered on an active career of usefulness in distributing Bibles, tracts, prayer books, school books, in hospitals, prisons, schools, and among that abandoned class, European sailors. Its founder, Bishop Middleton, warmly advocated the view that "as true religion was the best support of government, the inculcation of Christian principle on the natives would be the only safe and certain measure of securing to Britons their oriental position." The society

Directors, to recal Dr. Buchanan from Bengal, he defended his conduct in a speech of two hours' length: he exerted himself also on a similar occasion in 1814, when the Court of Directors were about to pass a resolution, censuring their civil and military servants who encouraged missions.

[h] He repeatedly and earnestly pressed on the Society "that little progress can be expected in their great work of propagating the Gospel, unless the mind be *prepared* for the reception of Christianity by some previous instruction." Hence he took, as Le Bas's Life of Middleton shows, a very warm interest in the spread of English education among the natives; though when he subscribed to the Hindu College, the managers were so alarmed, lest the name of a bishop appearing among the subscribers should deter the parents from sending their children to the institution, that they returned the money; and yet some of the alumni of that college have since become converts to Christianity, and adorn the Christian life.

showed its sense of the importance of Christian education for Bengal by entering on the sphere of vernacular schools; for, at a meeting held in 1818, it was resolved to establish the schools in circles, each of which should contain four vernacular schools, having an English school in the centre. We shall now give a brief notice of its labours in the department of schools, lending libraries, and translations.

In 1818 the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge resolved to establish native schools in the neighbourhood of Calcutta. The bishop gave 2500 rupis towards them, from a fund placed at his disposal: donations soon amounted to 13,000 rupis, and subscriptions to 4200 rupis: the Governor-General granted 1000 rupis. One school was erected on a piece of ground given by a *native* for that purpose; the government presented a piece of land for another school, and, at the recommendation of the bishop, "a select class of Bengali scholars at the Free School was put in training as teachers." It is a subject of deep regret that this excellent plan has never been carried out at the Free School, though the governors cordially approved of it, and even agreed to allow the boys detained beyond fifteen years, ten rupis a month.

The first school was commenced at Russapugla, a village where the sons and descendants of Tipu Sultan are kept as state prisoners; Kasinath Babu gave to the Society for Promoting Christian Knowledge ten bigahs of land, and the school soon numbered eighty pupils. Government also granted for a school a piece of ground near the Lunatic Hospital of Bhawanipur. In order to stimulate the teachers, the mode of payment adopted was to give each teacher six rupis monthly for fifty boys, with an addition of one rupi for every ten above that number, until the number of one hundred boys

in each school is completed; this system of paying teachers according to the number and proficiency of their boys is quite in accordance with native usage, and has been attended with great success in many schools.

The schools rose rapidly in efficiency and numbers; at first the children showed a great desire for pecuniary rewards, as at that period they thought they were conferring a *favour* on Europeans by attending; they also were very anxious to devote almost the whole of their time to the study of arithmetic: but instead of the trash taught in the common vernacular schools, such works as the *Niti Katha,* a collection of fables on the plan of Æsop, *Bhugol Britanta,* a geography, and the *History of Joseph,* were introduced.

In the vernacular schools, where all Christian instruction is excluded, we may form a notion of what is inculcated on the minds of the pupils from the opinions propounded in the Hindu sacred books on the following points of natural philosophy.—*Serpents* are said to have proceeded from the tears of Brahma, shed on his being vexed at not producing a second creation by his penances. The world is 3,000,000,000 of miles in extent. *Diamonds* are produced from the sun's rays. The *sun* forms the right eye of Siva, one of the gods, and the *moon* his left. *Dews* come from the moon. *Serpents* are said to hear through their eyes, and to have their feet under their skin. *Mountains*, in former days, had wings and flew about, but the wings were clipped in consequence of mountains sometimes perching on cities, and destroying them!

As to the *morality* taught—one of the works read in all the schools are the poems of Chanak, which are ethical. The following are specimens of the morals inculcated,— "Fresh meat, soft rice newly prepared, living with young women, fresh clarified butter, warm milk and tepid water,

are the six things which are beneficial to life." Again, "A wife is requisite for the purpose of having a son, a son is requisite for the purpose of offering funeral cakes, a friend is requisite for assistance in time of need, but wealth is requisite for all purposes." "Possessing plenty of eatables, a good appetite, a handsome wife, a liberal heart, and property, are the sure indications of the meritorious actions of man in his former life."

In 1821, the Marchioness of Hastings, who, like her husband, took a lively interest in native improvement, transferred to the Society for Promoting Christian Knowledge the superintendence of a school which she had established at Barrakpur, and left a sum of money when she was quitting India for its support. In 1821 a school was founded by Bishop Middleton in connexion with St. James's Church, on the model of the English parochial schools. The government gave the ground, and the Society for Promoting Christian Knowledge made a donation of 2000 rupis to it. The school still receives aid from the Society for Promoting Christian Knowledge, and contains now about sixty boys, and forty girls. In 1822 the Society for Promoting Christian Knowledge in England voted £5000 for the promotion of native education in India, and an appeal was made to the public on the subject, which realised considerable contributions. The following are extracts from it:—

"The immense importance of establishing schools for the diffusion, in the first place, of European, and ultimately of Christian knowledge, amongst native children in India, must be admitted by all who have seriously reflected upon the means of propagating the Gospel in the East.

"Little progress can be expected in this great work, unless the mind has been prepared for the reception of Christianity by some previous instruction. This point was repeatedly and earnestly pressed upon the attention of the Society for Promoting Christian

Knowledge, by the late lamented Bishop Middleton. The advantages to be derived from hence appear to be no less highly estimated by Bishop Heber—and the opinion of persons best acquainted with the East accords with the sentiments of these distinguished individuals.

"To make provision for such instruction has long been an object of the Society for Promoting Christian Knowledge; and it has for a considerable time had Schools for that purpose, under the superintendence and direction of its agents. The success which has attended these exertions, particularly at Calcutta, has answered its warmest expectations. The schools are found to form a bond of union between the European clergy and natives, introducing the missionary to the people in the united character of teacher and benefactor. At the same time he himself thus becomes speedily and accurately acquainted with the language, manners, and opinions of the population at large; while, by the communication of European knowledge, the foundation upon which the superstition of the heathen rests is gradually and imperceptibly undermined."

The Report of 1822 states, respecting the success that has attended the establishment of the schools:—

"Nor is it a small triumph for the Society to be enabled to say that the *morality* of the Gospel is now, at length, regularly inculcated in the minds of the scholars, who read, with the permission and concurrence of their parents and religious guides, as their daily task, selections from the New Testament, translated into their own tongue. The full benefit of such a system of instruction can hardly be appreciated in the course of a single generation; but in the children who frequent these schools a moral and intellectual improvement is already discernible,—the regularity of their attendance,—their readiness in acquiring knowledge, their hand-writing, and the accuracy with which they are enabled to answer arithmetical and other questions, exhibit a proficiency such as few parochial schools in England have, in a similar space of time, exceeded."

In 1824, the Society had schools under the superintendence of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts at Haura,

containing 450 boys, while at the village of Bali, inhabited by most bigoted Brahmans, there were 100 pupils studying the truths of Scripture. In Kasipur, near Calcutta, there was a circle of schools formed in 1821, and at Baripur one was also maintained, which formed the nucleus of subsequent missionary exertions.

The Report of 1825 states respecting these schools:—

"These seminaries of useful knowledge and virtue are efficiently maintained, and duly supplied with native teachers and books; are, besides, regularly superintended by their respective missionary clergymen from Bishop's College. And though the benefits which the children must derive from the course of instruction which they are now receiving do not immediately appear, yet we trust and believe that much solid good has been effected; and that, as the foundation on which the superstructure of the goodliest temple is afterwards raised, is not visible, except on close inspection, so principles are now inculcated in this first generation, as it were, from which we may hope to behold a moral, and even religious, second and third generation to arise. And here your committee cannot but observe with heartfelt joy, how seldom is *caste*, that was once considered to present so formidable and almost insurmountable a barrier to the instruction of Indian children in the doctrines of Christianity, now urged by their parents as an excuse to keep them from the Society's schools; it has disappeared in an accelerated ratio, like a vapour before the sun."

In 1826, the superintendence of these schools was transferred to the missionaries of the Society for Propagating the Gospel; though the expenses were still defrayed by the Society for Promoting Christian Knowledge, which resolved, however, to confine its attention in India to printing works in the Eastern languages, and the circulation of books, tracts, &c. The prejudice against Christian schools had declined very much at this period, and the Rev. T. Robertson, Secretary to the Committee, remarks on this subject in 1827: "We require nothing but pecuniary resources, to assemble the

whole youthful population of our Indian villages, where ever a tree can afford its shade, or a thatched roof give shelter." A further account of these schools will be given in the History of the Society for Propagating the Gospel: the greater part of them, however, were given up in 1839, in consequence of a resolution of the Society for Propagating the Gospel, withdrawing aid from all schools which were conducted by heathen teachers, who taught Christianity in the same way as Grecian mythology is taught in classical schools in England. In 1842, 3, 4, the Society supported a school of two hundred heathen boys in Calcutta, superintended by the Rev. K. Banerji.[i] Several pupils have been sent from this school to Bishop's College. In 1836, a school for the instruction of the wretched and debased Portuguese youth of Calcutta was opened by direction of the Bishop in the Chitpur Road: it flourished for a couple of years under the superintendance of Mr. C. N. Cooke, but was abandoned through want of funds.

Books and Tracts.—These have proved very useful to various classes in Bengal, and to none more so than to the European soldiers: "Formerly soldiers, having no means of occupying their leisure hours to advantage, buried amid the jangals of a vast wilderness, yielded themselves up to dissipation and excess, which, aided by the effect of the climate, hurried them in the morning of life early victims to the tomb." In 1818, depôts were formed at Kanhpur, Mirat, Ghazipur, and Dinapur, under the charge of the

[i] This school has of late suffered a diminution in its numbers, in consequence of a school in its neighbourhood being opened by Babu Mati Lal Sil, a rich native, the Rothschild of Calcutta, with a view to empty mission schools; the scheme, however, has failed, and notwithstanding the denunciations of the Hindus, parents continue to send their children to institutions where the Scriptures are taught.

resident chaplains: 800 school books were granted to the chaplain in New South Wales: a supply of books was sent to the little colony in Pitcairn's island, in the South Pacific Ocean. The Lords of the Treasury granted £45 per annum, for the purchase of books, to be distributed, under the direction of the Bishop, among the military in India. In 1821, a circular was addressed by the Society for Promoting Christian Knowledge, to persons at the head of the government offices in Calcutta, requesting them to give information to their Christian writers and clerks of the publications for sale at the depôt of the Society for Promoting Christian Knowledge: the plan succeeded, "a great number of persons thankfully availed themselves of the offer, and purchased a large quantity of books and tracts." In 1824, a depôt was formed in the school-room of St. James's Church, Calcutta, and the Society was "thus enabled to maintain a librarian and native assistant for a less sum than they used to pay their bookseller, and moreover save the per centage upon the books sold." The importance of a depôt may be estimated by the fact, that such a work as Scott's Commentary on the Bible, which now is sold for £5, could not then be procured under £25. Booksellers made rapid fortunes by the enormous profits they gained, while in consequence of their dearness, books of a religious character were almost excluded from sale; the consequence was, Calcutta was inundated with the trashy novels of the day. Depôts have been formed at various periods in different stations in Bengal: the sale of publications in the Calcutta depôt is steadily on the increase. The Report of 1825 mentions, as an instance of the benefit conferred on soldiers by the Society, the case of a private soldier, who had derived much spiritual consolation from the New Manual of Devotions, while labouring under a fever which he caught when in

the field at Arracan, and which terminated in his death. He left £21 8*s*. 7½*d*. to the Society. And a gunner, who was also indebted to the same excellent book for most of his religious knowledge and comfort during his last illness, which took place in the General Hospital, left the humbler sum of twelve rupis, as a mark of his gratitude to the Society. "These are proofs that vital religion is inspired amidst scenes of war and sickness through the instrumentality of our Society, whose books can reach the camp and the cot, and convey comfort and instruction in the absence of ministers of religion." Sailors, a class of persons who have, by their drunken and dissolute habits, inflicted deep injury on the cause of Christianity in Bengal, and strengthened the prejudices of the natives against the reception of its sacred truths, also occupied the attention of the Society. "Captains of ships, and other marine officers, are frequently supplied with the Word of God and other sacred books from its depository, at the reduced prices, or gratuitously when it is necessary, for the use of their respective crews." The following are grants made by the Society for Promoting Christian Knowledge in 1833, which show the nature and extent of its operations.

"The Rev. *John Bell*, at *Mhow*, has been supplied with 6 Testaments, 12 Prayer Books, and 246 copies of the Society's publications, as a Lending Library.

"The Rev. Mr. *Prickett* has been supplied with 354 copies of the Society's publications, as a Lending Library for the use of the station of *Bhaugulpore*.

"*Dinapore* has been supplied with 1009 copies of the Society's books and tracts.

"100 Prayer Books and 10 copies of *Sellon's* Abridgment of the Holy Scriptures in *Oordoo* were sent to *Cawnpore*.

"The station of *Dum Dum* has been supplied with 1937 copies of the Society's publications.

"*Cawnpore* received another supply of 10 Bibles, 14 Testaments,

50 Prayer Books, 18 Psalters, and 519 copies of books and tracts.

"*Meerut* has been supplied with 10 Bibles, 15 Testaments, 18 Psalters, and 1370 copies of books and tracts.

"*Barelley* has received 254 copies of the Society's publications.

"The Chaplain of *Fort William*, and the *General Hospital*, have been supplied with 2600 copies of the Society's publications.

"Captain *Lumsden* has been furnished with 1665 copies of the Society's publications, as a Lending Library, and for the use of the station of *Muttra.*

"*Agra* has been supplied with 722 copies of the Society's publications.

"The Minister of the Mariners' Church was furnished with 477 copies of the Society's publications.

"*Cawnpore* again received a supply of 310 copies of the Society's publications.

"The Chaplain of *Fort William*, and the *General Hospital*, were further supplied with 243 copies of the Society's tracts."

In 1821, the number of books sold or given away amounted to 5,885; in 1822, to 5,974; 1823, to 12,286; 1824, to 13,386; 1825, to 7,924; in 1833, to 11,774. The Parent Society has been very liberal; it granted £1000 to Bishop Middleton for Bengal; during the years 1832, 3, 4, 5, 6, it made an annual grant of £500. The Calcutta Depository in 1846 contained a stock of books and tracts amounting in value to £7000.

The Society for Promoting Christian Knowledge established a Circulating Library in Calcutta as early as 1709, the first of the kind in Bengal. Works of a religious and useful nature were, in former days, very scarce, and the Society has, therefore, rendered eminent service by the various depôts of books it formed in different parts of the country, under the superintendence of the chaplains.

Lending Libraries have been formed at the following places by the Society for Promoting Christian Know-

ledge:—at Chunar in 1823: "the commanding officer of the European invalids at Chunar, being very desirous of procuring books for the instruction and amusement of the men, during their hours of idleness, which, for want of them, are now given up to dissipation." A short time previously, the East India Company had made a grant of Soldiers' Libraries to the principal European stations. Lending Libraries were formed in 1824, at Kanhpur;[k] in Chittegang and Mirat, 1824; at Agra in 1825; at Gorakhpur and Ghazipur in 1827; at Landour and Bhagalpur in 1829; at Muttra, Mhow, and Dum Dum, in 1830; at Maulmain in 1833; at Benares in 1834; to the congregation of the Free School Church in Calcutta in 1834.

Sellon's Abridgment of Scripture was translated into Urdu, by Archdeacon Corrie; and in 1824, 1000 copies of it were printed at the expense of the Society for Promoting Christian Knowledge; the same year 14,000 tracts in the vernacular languages of Bengal had been printed; and 18,000 copies of the Discourses, Miracles, and Parables of Christ, as extracted from the New Testament, were printed in Urdu, Hindu, and Bengali, for the use of schools. The Parables have proved of great use, and very acceptable to the natives, as the greater part of the instruction of Eastern nations is conveyed in an allegorical form. An edition of Watts's Catechism in Bengali, was printed in 1828; in 1839, Bishop Porteus's Evidences were printed in Urdu; in 1841, a translation of "The Brief Explanation of the Catechism," in Bengali, was published.

In 1845, the Society agreed to defray the expenses of a translation of the Book of Common Prayer into the

[k] A local committee had been formed there several years previously; they were very active for a time, and held monthly meetings.

Urdu language, for the benefit of the native Christians. A volume of Sermons has been written in Bengali, and translations of Bishop Wilson's Tracts on Confirmation and the Lord's Supper, and the Bishop of Sodor and Man's (Wilson) Sacra Privata, have been made by the Rev. K. Banerji, and published at the cost of the Society; he has been for several years translator to the Society. A special fund has been formed lately, for the purpose of defraying the expenses of a series of translations into the Bengali language. In carrying out Bishop Middleton's plan, it granted £5000, in 1820, to Bishop's College, as also £6000 for the endowment of scholarships on the bishop's plan.

The present state of Hindu society calls loudly for redoubled exertions on the part of the Society for Promoting Christian Knowledge. The works of Paine, Voltaire, and Gibbon, are extensively read in Bengal. Superstition is rapidly on the wane: the Bishop of Calcutta writes on this subject to the Society in 1836:

"India is waiting for the salvation of God. She is moving on gradually, but surely, towards that measure of illumination, when the absurd metaphysical abstractions and impure idolatries of Hinduism must fall, and, together with the intolerant fierceness of Mohammedanism, yield to the benevolence and grace of Christian truth. It is my earnest prayer that the transition may be safe, immediate, permanent. The gulf of scepticism yawns between the prodigious follies, and cruelties, and even unnatural barbarities of ancient superstitions, and the peaceful doctrine of the crucified Saviour. To prevent the instructed and inquisitive natives from falling into that abyss, is one great object I have in view. They are awakening to Western learning; they ask for the information which may raise their country to something like the happiness, and power, and glory of our own. But the spiritual and holy tendencies of Christianity are only slowly opening upon their understanding. Their own religions, if they may be called such, they distrust, they neglect. The religion of Englishmen they are eager to learn, so far as the reading of our books extends."

Useful knowledge and scepticism are spreading. The great desideratum for India is Christian knowledge. The Society has of late years shown its sense of the importance of a native agency for this object, by its grant of £5000 to the Calcutta Cathedral; but far greater exertions are called for. American booksellers have sent hundreds of copies of Paine's Age of Reason to Calcutta; and the Indian market has been inundated with obscene French prints.

We conclude this short sketch of the operations of the Society for Promoting Christian Knowledge, with a specimen of the exertions of "Young Bengal." In 1845, a publication was issued from the Calcutta press, called "General Reflections on Christianity, containing a brief and philosophical Exposition of the folly of believing in the Divine Origin of Christianity, and relying on it for human salvation, by Collycoomer Doss, President of the Calcutta Phrenological Society." The author professes to account for the miracles of Christ by the laws of phrenology.

The Society for Promoting Christian Knowledge in Bengal during the last century had to contend with apathy and idolatry: but a different class of opponents now present themselves. Education without religion is spreading rapidly. Some, however, are of opinion that the renunciation of idolatry, and consequent scepticism, is a transition state favourable for Christianity. "There might be a moral as well as natural twilight between darkness and the broad and open daylight: there might be the reflected rays before the Sun of Righteousness bursts forth in splendour above the horizon." Six thousand natives are studying English in Calcutta; and many of them have attained such proficiency in English science and literature, that the government of Bengal have recommended to the Court

of Directors the establishment of an University in Calcutta. A class called "Young Bengal" has arisen, repudiating the customs and practices of their forefathers. A couple of *English* periodicals are edited by natives in Calcutta. The Medical College of Calcutta furnishes natives with a medical education equal to that given in England.

Respecting the prospects of usefulness opening out to the Society, the Rev. K. M. Banerji makes the following remarks in a letter to Archdeacon Dealtry:—

"With reference to what may yet be done, the field is vast and wide. The demands of Christians and inquirers are very extensive; and where are they to look for supplies, if not to your Committee and the Syndicate of Bishop's College? We need an authorised version of the Holy Scriptures. The existing translations are unsatisfactory, varied, and fluctuating. There is no book in Bengali which the native Christian can call *his Bible* with the same satisfaction with which an Englishman is privileged to look upon his. The disadvantages, proceeding from this want, are so evident, that they need not be repeated.

"We require also a body of apologetic and dogmatic divinity—that the doubts of inquirers and the cravings of catechumens may be satisfied, and the Christian's growth in grace assisted by instructive and edifying books.

"Works on Church history and Ecclesiastical antiquities are likewise wanted. It is of the last importance that the Christian should know the annals of his Church, the way in which the *smallest grain* of mustard-seed to which our Saviour likened the kingdom of heaven, grew up into a large and wide-spreading tree; the platform whereon the gospel triumphed against heathenism, heresy, and schism; the faith and patience of its planters and their successors; the constancy and cheerfulness with which martyrs preferred death to a denial of Christ. The knowledge of all these, must tend to build up our infant churches in faith, hope, and charity.

"Hinduism and Mohammedanism, too, must be refuted. The groundless claims of the impostor, and the unauthorised monstrosities of Hinduism, esoteric and exoteric, must be exposed. But who, I again ask, can do all this, if not your Committee, assisted

by the Syndicate of Bishop's College, in dependence upon God —especially when the consummation of the Lord Bishop's plans concerning the New Cathedral takes place.

"The resources requisite for the supplies of these demands must be large in every respect—and in the ordinary dispensations of Providence, great things require length of time. But I sincerely hope that no Christian will therefore be wanting in his own duties to his Church in this respect. If those to whom wealth has been vouchsafed enrich your hands, if scholars devote their talents, and if every one invokes God's blessing upon your exertions, then we may expect the gradual supply of all that is needed."

HISTORY

OF THE

Church Missionary Society

IN

BENGAL.

BEFORE we enter upon the particular history of each mission in Bengal, which we propose to take in alphabetical order, it may be well to notice a few leading facts connected with the general operations of the Church Missionary Society in India.

THE CHURCH MISSIONARY SOCIETY was founded at the commencement of this century by the exertions of a few clergymen, and the co-operation of the laity. Its earliest efforts were directed to the coasts of Africa, where the crescent had triumphed over paganism, and where religion was the only balm that was presented to the suffering son of Ham. Though Napoleon, with his gigantic armies, menaced an invasion of Britain, and kept the minds of men in suspense as to the fate of their altars and hearths —though, by his Berlin decrees, he had endeavoured to restrict Britain within the narrow limits of her island home—though the din of arms was pealing through Christendom—and though the infidel libertinism, generated by such writings as those of Hume and Chesterfield, had cast a blight on the efforts of philanthropy—yet all these circumstances did not prevent many of the friends

of the Church Missionary Society from extending an eye of sympathy to the moral condition of the swarming millions of the East; and notwithstanding the opposition of Europeans and the government to missionary operations was so strong, and the apathy of the natives so great, that when, in 1807, a Corresponding Committee was formed in Calcutta, composed of the honoured names of Browne, Udny, and Buchanan, and a grant of £250 was made, yet no favourable opportunity was offered of employing the money directly in missions, and it was devoted to translations of the Scriptures.[a] The Church Missionary Society *now* grants £10,000 annually for its Bengal missions, and £5000 is raised by local subscriptions in the country itself, yet the sum is quite inadequate.[b] The Church Missionary Society soon resorted also to the aid of Scripture Readers, thus recognising the services of a class of persons who have been of late employed by the Episcopate in England; and in 1812, the Society made a monthly grant for the schools of Dr. John in the Madras Presidency, which had been attended with signal success; his "Essay on Indian Civilization" is a valuable dissertation, showing the importance of education for the evangelisation of the native mind: when he proposed communicating a knowledge of English to the natives, he was opposed by many, who said the consequence would be the destruction of the English empire in India!

[a] Even as late as 1816, an order was issued by the Indian government, "that missionaries were not to preach to the natives, or suffer the native converts to do so; not to distribute religious tracts, or suffer the people to do so; not to send forth converted natives, or to take any step, by conversion or otherwise, to persuade the natives to embrace Christianity."

[b] The annual grant of the Parent Society to Bengal was in 1807, £250: it was increased in 1809, to £500; in 1822, to £3000; in 1825, to £4000; in 1828, to £5000; in 1836, to £6000; and now to £10,000.

While politicians argued warmly, on the occasion of the renewal of the East India Company's charter in 1813, in favour of removing the restrictions on commercial intercourse between England and India, the friends of the Church Missionary Society were equally zealous in advocating the admission of missionaries to disseminate the doctrines of Christianity in India.[c]

Few English clergymen were willing to go to India:[d] the humble seminary at Basle, erected by a few pious men as a thank-offering to God for deliverance from the bombs of the allied armies in 1815, became the second Iona which sent out its evangelistic pioneers to prepare the way for the cross in North India.[e] In 1816, the Rev. Messrs.

[c] The Prize Essays, the result of Dr. Buchanan's liberality, contributed very much to waken up public attention, both in England and America, to the subject of India; "he saw the darkness of the heathen world, but found it difficult to describe it." At the request of the Church Missionary Society, he drew up his work on a Colonial Establishment, which the Society circulated at their own expense among the members of the legislature. His Researches have been translated into Russian.

Mr. Wilberforce also exerted himself energetically in this emergency, and declared in the House of Commons, that the cause of humanity was more interested in the question of introducing moral and religious knowledge into India than even in that of the slave trade.

Dr. Watson, Bishop of Llandaff, wrote to Mr. Pitt, on the duty of propagating Christianity in India; and introduced the subject into a sermon preached before the House of Lords.

[d] The *Journal des Débats* of that period remarks, "We think the Episcopalians too lordly ever to take up the trade of our Franciscan friars." Subsequent events have shown the fallacy of this statement.

[e] The origin of the Basle seminary was singular: we give the account in the language of the late Principal Blumhardt: "It was in the late calamitous war, in the year 1815, that the spirit of missions struck its first roots in the hearts of some Christian friends at Basle, in Switzerland. In this eventful year, a Russian

Greenwood and Schroeter, the first missionaries of the Church Missionary Society to India, arrived at Calcutta: the former was engaged in conducting schools at Kidderpur, the latter in the first attempt ever made by Protestants to proclaim the truths of Christianity among the tribes bordering on Tibet. In 1818, the number of pupils in the Church Missionary Society's Schools amounted to 1800: and the Society showed its approbation of institutions for training up a native agency, by making a grant of £5000 to Bishop's College. Additional vigour was imparted to the exertions of the friends of education, as European war had ceased, and the energies which had been wasted in inflicting destruction, were now turned to commercial, literary, and religious enterprise. The year 1819 witnessed the generosity of a native in founding a College at Benares; since that period many Hindu gentlemen have contributed very liberally to educational institutions, and even on a late occasion to the relief of the distressed Irish and Scotch. In 1820, a missionary was stationed at Burdwan, to superintend the vernacular schools established there through the indefatigable exertions of Captain Stewart. In 1821, a "territorial settlement" was secured at Calcutta, to carry out, as far as possible, the Moravian system of missions.[f] In

army encamped on one side of our town: and, on the other side, the fortress of Huningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air, before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was in this remarkable manner quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a Mission Seminary as a monument of this most remarkable salvation of our town."

[f] The plan has been acted on in other stations.

1822, the subject of *Female education* was warmly entered on—a mighty innovation on Hindu feelings in Calcutta, where the maxim formerly was, "If your house is on fire, save your cow first, your wife *afterwards.*"

A Mission *Press* was established at Calcutta in 1822, to supply tracts and books to schools and natives,—"a missionary without books being like a soldier without arms." Printing was then very expensive in Calcutta, as there was no printing press established in the city before 1770.

Among the friends and supporters of the Church Missionary Society in Bengal, stand the names of men who were most distinguished in the fields of Indian philanthropy—G. Udny, Esq., who succeeded Mr. Grant as Commercial Resident at Malda, and became a member of the Board of Trade at Calcutta, where he remained till his death in 1830: his heart and purse were devoted to the interests of the natives. Of Mr. Corrie, subsequently Bishop of Madras, his Life, recently published, will afford a sufficient detail. The following observations on his career were made by Bishop Wilson:—

"Wherever I passed during the visitation of the places where he had resided, Corrie's was the name constantly repeated. Corrie built the church, and founded the mission, at Chunar. Corrie built the chapel and school-house at Agra. Corrie built the two churches at Benares, and founded, or caused to be founded, the schools. At Buxar also it was the same. What he did in founding the High School at Calcutta, what as respected the Free Church, what in Mrs. Wilson's female schools, what at Mirzapore, what in the Church Missionary Committee, you all know.

"We are again to remember with gratitude that he *united in an eminent degree the missionary and the chaplain.* He was the last of that fine series of men with whom India was blessed in the last age. He stands on the same list with Brown, Buchanan, Martyn, Thomason, who were the ornaments of the Anglican

Episcopal Church in India, before the creation of the See. He gave himself so early, and so assiduously to the cultivation of the native languages, that in Hindustanee he was a very superior scholar—wrote it with elegance, and spoke it with ease. He had a missionary's heart. Wherever he resided as a chaplain, he founded and sustained missions. The first eminent Bishop of Calcutta mentions his labours at Agra, where Abdool Messeeh was his distinguished convert, with commendation. He was the parent of the Church Missionary Society in India, the centre of union, the soul of all its operations."

Like the Rev. D. Brown, and a few other clergymen, he made India his *home*, and all the emoluments of his office were spent in the country, and for India,—"he acted as the almoner of his income."

In 1823 the first Missionary Association was commenced in Calcutta: a full account will be given of its operations in a subsequent part of this work. It was succeeded by similar associations in Chunar, Benares, Gorakhpur, and Agra. They have tended very much to interest the middle classes of society in India in the subject of native education. Persons are more willing to give liberal contributions to objects under their immediate observation; the zeal of collectors is also called forth: we know the case of a young lady in Calcutta, not more than sixteen years old, who collected for the Calcutta Association, within two years, the sum of £112.

Bishop Heber, in 1824, confirmed 150 native Christians, and yet individuals return from India and say there are no native Christians.[g]

[g] Bishop Heber delighted in calling himself "the chief missionary in India." Few men felt a livelier sympathy in the condition of the Hindus: he was far from adopting a notion then prevalent, that the whole of the Hindus were a kind of moral monsters. Ward's Account of the Hindus has contributed to foster this view. Many of Mr. Ward's remarks respecting the cruelties and immo-

From an early period the Committee of the Church Missionary Society had been impressed with the importance of an efficient native agency, and that the department of missions must be conducted on the same principles as Lord W. Bentinck laid down in the civil government,—"native agency under European superintendence." In 1836 they resolved to establish a Head Seminary in Calcutta, to carry out these views. The Rev. J. Pratt, the Secretary of the Parent Society, in all his correspondence with the Calcutta Committee, constantly dwelt on the importance of training a suitable native agency. The following is the mode in which the Committee proposed to conduct it:—

"Not a doubt arises to affect our conviction, that the empire of this vast and populous country has been bestowed upon Christian England in order to its evangelisation, and probably to its becoming the mother church from which the light of the Gospel will irradiate the farthest extremities of Eastern Asia. We are most anxious to impress upon your committee our earnest desire that the work of educating native youths in this city, for the Christian ministry, should be entered on, under your auspices, without delay.

"We will gladly undertake the establishment and supervision of a seminary of the nature contemplated, the object being to bestow upon the youths, selected for their piety, steadiness, and ability, the highest possible religious, moral, and intellectual education, whilst they are trained up, in all other respects, in the

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ralities among the Hindus are no more applicable to the body of the people than a description of Billingsgate and the Old Bailey, in London, would be to the inhabitants of the west end of the town. Bishop Heber makes the following remarks on this subject: —"They are a nation, with whom, whatever are their faults, I, for one, shall think it impossible to live long among, without loving them—a race of gentle and temperate habits, with a natural talent and acuteness beyond the ordinary level of mankind, and with a thirst for general knowledge which even the renowned and inquisitive Athenians can hardly have surpassed or equalled."

same temperate and frugal habits as their humblest brethren. By the systematic pursuance of this plan, we hope and believe that it will be found practicable to raise up a body of catechists and ministers upon a level with the people in regard to all their physical wants, whilst they possess all the advantages over their countrymen which knowledge, tempered by a long course of scholastic discipline, can confer. Such men will be able to travel from village to village, impassive to most of those causes which prostrate European energies in this uncongenial climate; to lodge, without a sense of privation, beneath the shed of the poorest ryot; and to communicate the glad tidings of salvation in a language and idiom intelligible to the most illiterate of their rustic audiences; whilst they will be competent, at the same time, to cope successfully with the most learned of their idolatrous or Mahommedan countrymen in every conflict of argument. It is our ambition, indeed, if our views be honoured with your support, that the young men educated at your seminary should prove superior, even as respects secular learning, to those brought up at the Hindu College, which excludes, by a fundamental rule, Christian Ministers from its professorships: and that the lectures delivered by your tutors on natural and moral philosophy, and kindred subjects, (themes unknown within the walls of the public institution above-named,) should prove attractive from their excellence to every inquiring spirit amongst the unconverted youth of Calcutta." [h]

The Seminary was intended to embrace in its range of studies the exposition of the New Testament, mathematics, natural history, mental philosophy, and the history of missions. A commencement was made in 1837, by the Rev. J. Hæberlin, assisted by the Rev. J. Linke; but various causes operating against it, the Seminary was closed after a few months' trial.

In 1839 the labours of the Church Missionary Society met with the most signal success in a district which had been notorious, thirty years previous, for the horrible atrocities committed there, the Tipperary of Bengal—

[h] Twentieth Report of the Church Missionary Society, pp. 7, 8.

Kishnagar.[i] Through the energy of Mr. Blacquier and the government, this system of robbery has been suppressed; and while the energies of the people are directed to indigo cultivation, the truths of Christianity are allowed to win a gradual ascendency. It was once famous for its tigers and thieves, and for the influence which Brahmanism gained in the district from the adjacent university of Nadya: but Christianity has gained there now a strong hold on the population.

[i] Robberies and murders were committed, in that district, in open daylight, some of the leaders commanding a force of three or four hundred men. Mr. Dowdeswell, in his Report on the Police of Bengal, mentions that in 1809, a band of fifty dakaits attacked the house of one Loharam, at the village of Madhobpore. They dragged Loharam and his wife out of the house, bound their hands and feet, applied lighted straw and torches to their bodies, demanding of them where their money was; they denied that they had any, upon which the robbers went into the house and brought out a quantity of hemp which they twisted round the body of Loharam, and after pouring on it ghi, set fire to it: they then moistened a quilt with ghi and wrapped it round his body, and then throwing him down they set fire to the quilt; they then demanded his money, he denied again having any, on which they procured some mustard seed, and, tearing the flesh off his breast by drawing a large bambu several times across it, they pounded the mustard seed on the sores in order to make the torment more excruciating: this continued for three hours, when they left: the man died the next day. The case was tried before the Nizam Adalat, and nine of the prisoners were sentenced to death.

In 1810 Dr. Tytler saw a body of dakaits executed at Kishnagar: when going to the gallows they were with difficulty prevented singing indecent songs and clapping their hands; the night before their execution they were very merry. One of them, a Hindu, offered his huka to his neighbour; the other declined smoking out of it on account of caste. Oh! said the other, it is of no consequence, as we shall meet to-morrow together in hell. In 1809, in a case in which the prisoners were acquitted, they immediately on being released burnt to death the wife and mother of one of the witnesses who had deposed against them, and speared the witness to death.

Agra.

The city of Agra, called by the natives "the key to Hindustan," which has, since 1835, been the metropolis of the north-west provinces of India, presented far different scenes thirty years previous to that period from what it does now; for, in 1803, it was surrendered to the English by the ferocious Mahrattas, and £280,000 prize money was distributed among the English soldiers. The city was founded by "the Indian Alfred"—Akbar—and was thirty miles in circumference previous to his death. The magnificent mausoleum, the *Taj*, erected by him in it, cost four millions sterling. His name is handed down to history, not merely for the splendid buildings erected by him at Agra, but also on account of his views regarding Christianity. The Jesuits at Agra entertained the most sanguine hopes of making a convert of Akbar; but the five thousand women in his seraglio, by sensual arguments, barred up the way to truth. The Jesuits imagined "they found a Constantine on the throne of the Mogul;" but Akbar was an *eclectic*, and bestowed equal favour on Brahmans and Sufis, Persians and Padris. He designed, like Napoleon, to have formed a new religion out of the fragments of the old systems; for at the age of twenty-four he became disgusted with the disputes that took place between Mullahs and Shiks, Shias and Sunis, and came

to the conclusion that "truth, miracles, and saints, are equally common to *all* religions." He often spent the whole of Friday night at his palace of Futtipur, listening to the various discussions on jarring creeds. The Jesuits, however, by their learning, acquired considerable influence over him; and in Agra, as elsewhere, they showed the versatility of their powers in adapting themselves to the circumstances of the country: "Men who at one time penetrated the American forests, and inhabited the smoky cabin of the savage; at another time, they patiently exposed themselves to the sultry climes of the East; they could familiarize themselves with the luxury and magnificence of the court of Pekin, and live on bread and water with the Jogis." Akbar however respected Christianity, and built a church. It is stated that he never refused his mother anything she asked of him, except on one occasion, when she demanded of him that the Bible might be hung about an ass's neck and beaten around the city of Agra. She wished to do this in order to retaliate on the Portuguese, who tied the Koran about a dog's neck, and whipped him through the city of Ormuz; but Akbar would not allow of such an insult being offered.

The CHURCH MISSION at Agra was founded by the Rev. D. Corrie, in 1812, when he was chaplain at Agra, and became the scene of his early missionary labours in India. Here he used to be seen walking through the streets with his Bible under his arm, "exposed to the persecuting bigotry of the Musalmans, yet preaching the Gospel;" and Abdul Masih, once a Mahratta trooper, was appointed a Scripture-reader and superintendent of schools under his direction. Abdul was baptized by the Rev. D. Browne, in Calcutta, in 1811, and was soon after removed to Agra. The favourable

reception he met with led to the formation of a mission at Agra; for whenever he preached outside the fort of Agra, the very tops of the houses were sometimes covered with Musalmans anxious to hear him. Such misconceptions, however, then prevailed relative to the nature of Christian ordinances, that it was resolved to allow the natives to witness the administration of the sacrament of baptism, as a report was current amongst them, that, on the baptism of converts, a piece of beef was given to the Hindu catechumens, and of pork to the Musalmans, and that each of the converts received five hundred rupis.

Mr. Corrie and Abdul in 1813, made an interesting voyage from Calcutta up the river to Agra together; and a native church, of forty-five members, was soon formed at the Kuttra,[k] in the heart of the city. Eleven of the members were converts from Romanism. Abdul wrote a journal of this voyage, which awakened much interest on the subject of India missions, and was translated into Russian by a lady of rank in Russia. Mr. Corrie rented a farm, on which he employed the Christian men, while the women were engaged in spinning; but in August, 1816, he left for England, committing the charge of the congregation to Abdul. During the previous sixteen months fifty adult natives were baptized, half of whom were *Musalmans*. Previous to his departure, he distributed the most efficient of the members of the church in different parts of the country, as readers or *munshis*, among those friends who were willing to take them. Mr. Corrie's loss was deeply felt by his native flock. By his position

[k] This word means court. It was purchased in 1813 by an English gentleman, and presented to the Church Missionary Society. It formerly belonged to one of the chief eunuchs of the palace. The Musalmans and Hindus gave all the opposition in their power, in order to prevent this place being appropriated for Christian purposes.

as a chaplain he had given a degree of respect to the native converts before the heathen. Abdul mourned for him, to use his own expressive language, "like a pigeon with a broken wing." He continued, however, along with his flock in the Kuttra, and when native Christians came to the city, they lodged there. In 1821 Abdul was ordained. This excited a strong sensation among the natives, as he was the first Musalman who became a minister of the Gospel. It gave him, however, greater influence over his countrymen. "His ordination had so *authenticated* him as a character APPROVED of by the Church Missionary Society, that on his way up from Calcutta to Agra, he was treated, wherever he came, with the most marked respect;" and, on the Easter Sunday of that year, he administered the eucharist, in the Urdu language, to *Europeans*, native Christians, Romanists, and Armenians. In 1823 the Kuttra was enlarged, and much interest was taken in the mission by Mr. Irving, the chaplain, who was receiving instruction in Persian from Abdul, in order to be better qualified for usefulness among the natives. In 1825 Fyz Masih was located here as a reader. The congregation lost its pastor by the death of Abdul in 1827.

Abdul was at one period so bigoted a Musalman that he determined not to accept of any employment from the English, and he induced a Hindu to adopt his own creed. He subsequently became a trooper among the Mahrattas, one of the fiercest and most sanguinary races that ever desolated the plains of India. He went to hear Martyn preach, or as he called it, "to see the sport." What he heard, along with his disgust at the numerous sects among Musalmans, shook his once firm faith in the creed of Mohammed. While binding Martyn's New Testament, he availed himself of the opportunity to read it. He was subsequently baptized by the

Rev. D. Browne, and accompanied Mr. Corrie in his boat to Agra, in which he employed himself in teaching native children. "Often during the darkness and stillness of the evening he and his little church in the boat made the sandy plains and lonely wilds, and the banks of the Ganges, echo with the Blessed Name." His house at Agra became at times like an exchange, it was so frequented by crowds of inquirers; and he had the good sense to wear his native costume, and not to appear, as the Portuguese did, a mongrel being, neither native nor European. Abdul possessed some medical skill, which was very useful in removing prejudice against him in Agra. "He took occasion, from the bodily complaints of the natives, to lead them to the Great Physician." In this respect a knowledge of medicine has, in several cases, as much prepared the way in India for Divine truth, as the Jesuits' acquaintance with astronomy did in China by diminishing the bigotry of the Chinese. Abdul was, in Agra, the instrument of the conversion of *a hundred natives*, and having been himself a convert from Henry Martyn's preaching, "became the spiritual father of a large company of his countrymen, when the bones of Martyn were mouldering at the foot of the peaks of Tocat." Dr. Parish, the chaplain, superintended the mission after his death. Mr. Moore, educated in Bishop's College, was subsequently appointed pastor. In 1830 Mr. Cussins was located as catechist here. He read prayers and a sermon to about thirty native Christians, and had family worship daily for the residents at the Kuttra; Dr. Parish administering baptism. In 1831 service at the Kuttra church was attended by fifty persons. The Begum Sumru repaired this church at her own expense.

In 1839 the Rev. T. Hœrnle arrived to take the charge of the mission; the Report of that year states, "few vestiges now remain of the excellent Bishop Corrie's

labours, or of Abdul's preaching, in this important city." "When the pillars were removed, the whole fabric fell." In 1840 the Rev. A. Kreiss was stationed here; and, in 1841, the mission was strengthened by the Rev. G. Pfander's being located here, who had been previously a missionary among the Musalmans of Persia. The interest which Henry Martyn's labours had excited, caused the Basle Missionary Society to establish a mission at Karabagh, on the borders of Persia, by the permission of a true Christian, the late Alexander, Emperor of Russia; here Mr. P. and his colleagues translated the New Testament into the spoken dialect of the Armenian, and itinerated through the country. But they had no converts among the Musalmans. The Armenian clergy being afraid that they would make proselytes among their own flock, and the Russian clergy being anxious to exclude foreigners from all missionary operations, petitioned government to send away the Basle missionaries. The Russian government were also alarmed, lest they should diffuse their own political sentiments, and prohibited them from engaging in any description of missionary labour. The Basle Missionary Society, in consequence, determined to remove their missionaries to India, and they formed stations at Mangalore and Dharwar. Messrs. Kreiss and Pfander offered their services to the Church Missionary Society, which were accepted, and they were appointed to Agra. As service had been previously held in the corridors of Akbar's mausoleum, in 1842 a CHURCH was built at Sekandra, six miles from Agra; 3383 rupis were raised for it among friends, without any appeal to the public. "It stands conspicuous among the crumbling monuments of Islamism, forming, with Akbar's mausoleum in the background, an object of peculiar interest, raised to proclaim amid the shrines of idolatry a more excellent way." Two hundred and eighty orphans now

attend the service, who, in former days, were "wandering homeless and friendless, or buried in all the iniquities of heathenism."

The same year a CHRISTIAN VILLAGE was commenced at Sekundra, and twelve Christian families from the Kuttra were located in it, having a piece of land assigned to each of them, which they were to cultivate for their own support. In 1844 there were twenty-two families residing in it, sixteen of whom were married orphans. Some of the men were engaged at the press, others tilled the land, and a few were servants. Their wives spin wool for the carpets, plait straw for hats, bonnets, &c., and, in 1845, there were above twenty-six persons who derived their support from one hundred bigahs of land which they tilled. A *bachelors' hall* was erected in it "for boys to learn the elements of house-keeping before they married." The next year seventeen boys of the Orphan Refuge were married and settled with their wives in the village. Mr. Hœrnle also established a *panchayat*, "to prevent missionaries being involved in disputes, and that the Christians might arrange their own matters among themselves."[l] In 1846 the Sekundra congregation was

[l] Mr. Hœrnle makes the following remarks with reference to this Christian settlement in 1845:—"This system of colonization is not easy, however useful it may be. The difficulty only commences frequently when the young people are married. Some appear to think that they are then beyond the discipline of the institution and need no longer obey the advice of their former teachers; others will not labour, others having no experience in housekeeping spend much more than they earn, and run into debt. Two have been refused admission to the Lord's Supper on account of misconduct; two of the agriculturists have lost all they had, and required to be set up again; an old Christian disappeared one morning, and nothing has yet been heard as to his present abode. A few among them walk as becomes Christians, and although they are still weak in the faith, yet they are a savour of life to their neighbours. Most of them love the word of God, and

composed of fifty families. "All the women, whose family duties permit them to leave their houses, assemble once a week in Mrs. Hœrnle's room, when, besides reading the Testament, they receive advice relative to their domestic duties." [m]

MISSIONARY OPERATIONS.—Abdul Masih's ministry here was attended with great benefit to the most bigoted class in the east—the Musalmans of India. In order to

regularly attend Divine service; and their hearty prayers offered up at the meeting on Wednesday evenings for themselves, and the conversion of their benighted countrymen, are often truly affecting. In April, when the crops were ripe, the agriculturists placed the first sheaves at the entrance of the church, and called on me to offer up thanksgiving for the plenteous harvest the Lord had granted to them. When the church was completed, and opened for Divine worship, I told them that they ought to manifest their gratitude to God by subscribing something towards the maintenance of the church, as faithful Christians have always done. With one accord they came forward to fulfil this duty; a subscription was opened, and each one according to his ability gave a monthly contribution. From the funds thus raised, including our own subscriptions, the church servant is paid; oil, candles, and other things purchased; the remainder being laid by to form a 'poor fund,' in order to assist poor members of the community in cases of necessity, and thus gradually lead the people to the exercise of charity. This poor fund already amounts to fifty rupees. These facts, trifling as they may appear, are notwithstanding pleasing evidences that the leaven is in the mass, and I trust it will go on working till the whole is leavened."

[m] What a contrast does Sekundra present now with its Christian institutions to what it offered when taken by Lord Lake in 1803! Lord Lake's dragoons found a lodging in the mausoleum of Akbar, "tethering their horses in the once splendid garden, eating and sleeping and pursuing their sports among the white marble tombs of Akbar and his family. Could the Mogul Amrahs have awoke from the sound sleep of the grave, they would have heard sounds and beheld sights most strange and marvellous to their eyes and ears."

"get at the head through the heart," Abdul administered medical aid gratuitously to the poor, which proved with several parties the first step in their introduction to the Christian fold; though it excited the indignation of the native doctors, who found their trade on the decline in consequence. On Christmas day, 1813, twenty adults were baptized. The same year, a *fakir*, Jewan Sing, was baptized: at the performance of the ceremony "he took his beads from his neck, broke his Brahmanical string, and with his wife acknowledged Christ." A Mahratta at the same time applied to Abdul for baptism, but was refused, on the ground that he was not aware of the strictness of God's law; on which he said to his friends, "Had I told him all the plunder I had committed when a Mahratta, the padri, instead of baptizing, would have sent me to jail." In 1818 Abdul made a visit to Delhi; his arrival was made known to the Great Mogul, who applied to him for a copy of the Gospels in Arabic. Abdul remarked, in 1825, the contrast in the state of feeling respecting him; instead of, as formerly, showing enmity, the people of Agra now displayed kindness towards him; they invited him to entertainments at their houses, though he declined going; and when once pressed, he replied, "He should be ashamed, with his white beard and broken teeth, to show himself there." Dr. Parish, in 1832, baptized a *Rajput* of property; he had, four years previously, received some religious books from Dr. P. Several chapels have been subsequently built in Agra, in which the missionaries preach. "Sometimes eighteen people attend, sometimes six." One of the missionaries remarks, making a contrast with the villages, "in them he is usually well received; the people supply me almost always with a seat, and show their civility not seldom by offering the huka, sugar-cane and juice." In 1844, a new chapel was opened, called

Wheler's Chapel, "in memory of an old and zealous friend of the mission." Mr. Pfander has been, of late years, engaged in a long controversy with several Maulavis. The Musalmans being unable to invoke the aid of the *sword* in support of the Koran, now resort to the *press*. The following *argument*, urged by a Maulavi in 1841, in dispute with Mr. Pfander, is worthy of the days of Origen, and the allegorising school: "There are *four* elements: man's body is composed of *four* fundamental substances: his mind is likewise formed of four dispositions: the names of Jesus and Mohammed consist of four letters (in Arabic): *therefore* there must be four Divine books, the Pentateuch, Psalms, Gospels, and Koran: *therefore* the Koran is of Divine origin!" One of the Maulavis from Lakhnau wrote a book of two hundred and thirty-two pages against Christianity; twenty-three letters were exchanged with a Maulavi of Agra on the subject of the Koran: he maintained "that reason was the universal rule or judge of truth, and that whatever was contrary to reason could not be true." Mr. Pfander has published several able tracts on the subject. Preaching tours have been annually made by the missionaries in various districts round Agra. At Batesar Mela, where "God is made and sold," an acute Brahman once brought forward to the missionaries as an argument in defence of image worship, "None of us mean to worship those idols of metal and stone; *like the letters of a book, they are visible signs of the writer's invisible thoughts;* thus do these visible images represent the *invisible* God, whom we mean to worship;" visits have been made to Bindrbun, where rich Hindus have expended more than £1,000,000 this century in building temples. One temple there cost £100,000; the monkeys in it, sacred to Krishna, are regularly pensioned, and are as numerous as men. In 1844 the missionaries distributed five thousand two hundred and

sixty-nine copies of Scripture, in whole or in part, in Urdu, Hindui, and Persian, and sixteen thousand two hundred and fifty-nine tracts in Urdu and Hindui. Mr. Pfander remarks of the melas he visited in 1841.

"I observed the same fact here, as in some melas which I attended in Bengal, namely, that the people are much more devoted to pleasure and gain than to devotion. Religion apparently forms no part of these festivals, or rather merry fairs, though it may be the pretext with many, and the secret motive with a few. There was another remarkable coincident. Females formed by far the greater part of visitors, many of whom appeared to be of the wealthiest classes. They are no doubt glad to avail themselves of those opportunities of leaving their confinement, seeing others, and being seen by them."

EDUCATION.—In Calcutta £400 was raised in 1813 for the support of a *native school* at Agra, under Mr. Corrie's superintendence, which contained eighty-four scholars in 1814. On Abdul's arrival at Agra many Mahrattas, in the time of famine, came to Agra for relief. Abdul distributed money among them, and preached to them; but a report soon spread that he was an Arab, who wished to carry away their children. The parents in consequence withdrew the children from the school. Lieut. Tomkins, Capt. Phipps, and several other officers, at that period, took an active interest in the establishment of vernacular and English schools here. In 1818 there were forty-five pupils in a school under Mr. Lyon's charge, composed of Protestants, Romanists, Musalmans, and Hindus, who all read the Gospels in Persian, English, and Urdu. The residents subscribed forty rupees monthly to its expenses. Mr. Corrie had twelve Christian Hindustani boys training at Agra for teachers under his superintendence. In 1820 rewards were offered to the best boys in each class, but the natives took alarm at this, thinking it was a bribe to steal the youths away.

The plan had, in consequence, to be given up. The natives could not conceive of disinterested benevolence emanating from the English; they at that time regarded them all as a class of men merely come to India to drain the country of as much money as possible.

In 1842 most of the vernacular schools were abandoned for want of funds: they amounted to ten, containing three hundred boys.

In 1829 an English School, containing thirty boys, was opened here. It was established by the Agra Church Missionary Association. Two thousand rupis were soon collected for its support, chiefly through the exertions of the Rev. Dr. Parish, chaplain of Agra; and in 1837 it was placed under the superintendence of the Rev. J. Moore.

The Agra Orphan Institution was founded on the occasion of the dreadful famine which desolated the north-western provinces of India. The following is a description of that calamitous event:—

"On the 14th of April, 1838, seventeen thousand pining wretches, men, women, and children, were fed by bounty at Agra; and between the 1st and 15th of March, seventy-one thousand five hundred and eighty-three infirm and sightless creatures were relieved in a similar manner. So great were the ravages of death, that the air for miles was tainted with effluvia from the putrefying carcases of men and cattle; and the rivers of the Jumna and Ganges were choked up and poisoned by the dead bodies thrown into their channels. The water and fish of these rivers were rejected as unfit for use. The mortality was at the rate of ten thousand a month; the people were dying like dogs; mothers throwing their living children at night into the Jumna, not to have the torture of seeing them die by starvation in the morning. All commerce in Agra was suspended; the river was almost dry, and its sluggish bed choked up with putrefying

carcases; disease destroying numbers whom famine had spared; dogs and jackals actually devouring bodies in which life was not extinct: horses, asses, buffalos, every thing that had died a natural death, was eaten by the natives." Five hundred thousand natives died from the effects of this famine; had there been railroads, few would have perished, as food was plentiful in other parts of India. That year there were exported from Calcutta alone 151,223,696 lbs. of rice, and 13,722,408 lbs. of paddy; but the roads were so bad that food could not be sent in time to Agra.

"In North India above £10,000 was raised in a few weeks for the aid of the sufferers; a relief committee was formed at Agra, and the Rev. J. Moore, of the Church Missionary Society, was appointed secretary to it; exposing himself to the burning wind, the hot sun, and the raging pestilence." Mr. Moore was in consequence hailed as a deliverer by thousands; many applied to him the term *Khoda*, God. "Has he not given life to us; do we not owe our existence to him?" The thanks of the Governor-general were given to him, and he was made government translator. In the hospital, opened by the relief committee, fourteen thousand persons died in six months from the effects of the famine; a number of orphans were in consequence left entirely destitute. Funds having been raised by the residents for the relief of these orphans, they applied to the Church Missionary Society for a missionary to superintend them, and two hundred boys and one hundred and fifty girls were placed under missionary superintendence, in order "to be trained up to agricultural and mechanical pursuits; to make teachers of some, and to form the germ of a Christian colony, to contain resources for self-support by honest labour, and to afford the refuge of society and useful industry to converts, so that they may be preserved from falling back to heathen-

ism, or being fed merely as idle drones." These three hundred and fifty orphans, "the miserable remnant of the general wreck," formed the commencement of the Orphan Institution. The Rev. R. Chambers, the chaplain, exerted himself warmly in promoting their welfare; and the government, at the recommendation of Mr. Hamilton, the commissioner, granted for their residence a large *tomb* erected by Akbar over his Christian wife. It is a building of strong masonry, and the intersecting corridors of the vaulted passages answer very well for class rooms: from its top is "an extensive view of the chaos of ruined sepulchres which cover the country in all directions;" while, close at hand, the magnificent mausoleum of Akbar rears its head. Here, in 1839, the children were located under the superintendence of the Rev. J. Moore; "a Christian colony, planted by the ashes of Akbar, the noblest monarch that ever swayed the Moslem sceptre." A committee was appointed, of which the Lieutenant-Governor, the Hon. J. Robertson, was the president; the members were General Pollock, Captains Graham and Wheler, Mr. Thomason, and the Rev. R. Chambers, secretary. The Rev. J. Pratt, the bishop's chaplain, who visited the asylum in 1840, gives the following description of the occupation of the boys; the industrial system of education was in full operation.

"A large plot of ground, close to the Asylum, has been rented from a Zemindar, with a view of instructing the boys in agriculture, and of eventually settling them on the spot. They are also taught useful trades; so that during those seasons of the year when little or no field occupation is pursued, they are profitably employed in handicraft. As we proceeded in our course from room to room, we saw the busy little fellows at their various occupations;—some making carpets, and sutringies (carpets for tents)—others learning the tailor's trade, or carpentry, or weaving; some were busy with the blacksmith, learning to make screws; the carpenters and blacksmiths were manufacturing a printing press,

which is to be set up in the institution. A little further on, I was very much amused at seeing a little fellow practising at setting up and distributing types, in preparation for the office of compositor: others, again, are shepherds, and gardeners. Every useful business, which the managers find practicable, is introduced into the institution. The present superintendent, Mr. Driberg, takes a very lively interest in the boys, and discharges his duties with spirit and energy."

In 1842 ten of the boys supported themselves by wages they earned at their trades. "One of the houses in the village has been appropriated to the use, during the day, of those boys of the institution who are not yet married, but who are likely to be so before long. There are nineteen of these youths who are able to earn their own livelihood, and are in the bachelors' hall, learning some of the elements of housekeeping, before they enter on the wide world with the additional responsibility of a wife. This plan is found to answer admirably well," and in 1843, a Christian village being formed at Sekundra in connexion with the Orphan Refuge, the adult orphans were settled in it after their marriage, and were allowed a house and furniture; some were occupied at the press, others as servants, while their wives were engaged in spinning wool, dyeing, in needle work, and plaiting straw for hats and bonnets. In 1844 carpet-making was discontinued, as not yielding a profit. Seventeen of the boys receive monthly wages; several of them ran away in 1844, not being willing to submit to discipline; a few were enticed away by their relatives, who found them out; and others were led astray by the influence of Hindus or Musalmans employed as teachers in their trades, or as workmen at the press. The first-class boys are studying English, the use of the globes, writing by dictation, translate from English into the Urdu, and learn geometry; "every week one of the boys in rotation has to examine the others in Mr. Hœrnle's presence in what has been read; this has

been of great use." In 1846, out of ninety-nine orphan boys under Mr. Hœrnle's superintendence, seventeen have settled in the Christian village, thirteen are engaged as printers, five as compositors, three as bookbinders, eleven as carpet makers, five as carpenters, eight as blacksmiths, five as tailors; in the first class, three boys are employed as teachers, two as monitors, and one as a corrector of the press.

Mr. Pratt, on his visit, remarks, respecting the boys of this asylum:

> "Who could abstain from the liveliest expressions of gratitude at the sight of 164 happy boys—born heathens or Mohammedans, but now Christians—without caste, or any of its cruelties—with no friends but their Christian teachers and benefactors—with no home but their Christian asylum—separated from the pernicious influence of heathen example—preserved from the corrupting effect of gross morals—their tender minds guarded from the easy entrance of the elements of superstition, and false notions of moral truth—in fact, every channel of heathen association cut off, and every inlet to light and sound Christian principles laid open!"

Both the boys and girls' asylums have derived their support from the efforts of the Agra Church Missionary Association, which was formed in 1827.

A Girls' Asylum was established in 1838 by the ladies of Agra, in an old Musalman tomb, surrounded by a large square compound, divided by walks into garden beds. It is under the superintendence of Mr. and Mrs. Hœrnle. The occupation of the girls consists partly in domestic engagements, cooking, grinding, cleaning their rooms, &c. Their instruction is carried on in Urdu and Hindui. They also learn needle-work, knitting, spinning wool, making straw hats and bonnets. In 1844 twenty-five were preparing for confirmation. "To prove the chief doctrines of Scripture, they learned more than four hundred and fifty texts, which were explained to them."

A printing press was commenced at the close of 1840, in connexion with the Orphan Asylum, under the superintendence of Mr. Greenway. It yielded the first twelve months a profit of 7,353 rupees. In 1845 it was in a flourishing condition, under Mr. Longden's superintendence: six typographic and six lithographic presses being constantly at work. Four of the lithographic presses were made at the Orphan Institution. Twenty-one of the married orphan boys are engaged at the press, and receive monthly wages of from five to ten rupees, besides thirty-one unmarried boys who work on the establishment, most of whom are apprentices, and earn monthly wages. The government have accepted of the Committee's tender for the contracts of most of the tabular work, as well as for the printing of the Government Gazette. This has secured regular occupation. It is now under Mr. Haycock's superintendence. An application was made to the Church Missionary Society, in 1845, to send out two clergymen for a college proposed to be founded in Agra. In that year a prospectus was issued, and 10,700 rupis were subscribed for this object through the exertions of J. Davidson, Esq., but no clergymen have been yet appointed to it.

In 1821 Lieut. Candy established, at his own expense, three Female Schools, superintended by Fyz Masih. One of them was attended by six *widows* as pupils—a new era among the bigoted Hindus, who give instruction in reading to no women except the dancing girls, who are prostitutes!

Through Dr. Parish's exertions a school was established in 1830, at the famous city of Muttra, and Fyz Masih was appointed teacher.

In 1841 a school was opened at Malpur. The boys soon fell off in their attendance. The cause was—a Brahman had spread a report they were all to be made soldiers!

Benares.

THOUGH the associations connected with Benares *now* are of a Brahmanical kind, and occupy much of the *Kasi Purana,*—though, with its thousand temples, it is at present held in such high esteem by the Hindus, that pilgrims have been met with at the distance of two thousand miles, conveying Ganges water from Benares to sprinkle on the lingums of Ramiseram;—and though its melas are frequented by more than one hundred thousand natives from different parts of India, and its eighty Sanskrit colleges, by students from various quarters of Hindustan,—yet the archives of Chinese literature, explored by French *savans*, and published to England by Professor Wilson and Colonel Sykes, show, on indisputable authority, that Buddhism was once as much in the ascendant, and enjoyed as palmy days there, as Brahmanism does now. Parasnath, one of the distinguished saints of the Buddhists, was born at Benares; but the only memorial remaining there at present of an exploded religion, is in the pillar of *Sarnath,* a Buddhist structure fifty feet high.

> "The hoary relic of another day,
> Sole monument of ages passed away."

Mahmud of Gaur, in 1197, swept away all ancient relics in Benares, and one thousand Hindu temples were

consigned by him to destruction. Previous to that period contests innumerable took place between the followers of Brahma and Buddha, but subsequently the followers of the Koran and the Vedas have often had severe conflicts with one another; and, as an instance, we have an account, thirty years ago, of a battle fought between the partisans of both those religions in Benares, which originated from the Musalmans killing a cow, and throwing its blood into the Ganges; while the Hindus, in retaliation, flung pieces of pork into a mosque.

Benares contains a population of more than half a million, 12,000 houses of brick and stone, and 16,000 of mud: many of these are six stories high.

Mr. Corrie was no sooner stationed at Benares as a chaplain than he proposed to the Church Missionary Society the establishment of a mission. He stated he was about to form a school for the young drummers and fifers, and for the children of native Christians attached to the three battalions located there, and that he had begun Hindustani worship. A Mr. Adlington, educated by Mr. Corrie, was accordingly sent to Benares, in 1817, to take charge of a school at Sekrole,* a place once noted for its jangal, thieves, and Thugs, where premises were purchased, as Mr. Corrie aimed, on the Moravian plan, to secure a territorial settlement. The buildings were well adapted for the purposes of a mission, "being in an airy and healthy place, quiet and retired, removed both from the vicinity of the canton-

* Near Sekrole is a memorable place in connexion with the Benares massacre, in 1781, when four companies of sipahis were cut to pieces by the infuriated populace; and the arrest of Cheyt Sing, Raja of Benares, "kindled a flame that went well nigh to consume Warren Hastings, and with him the fortunes of the English in India."

ments and the bustle of the city, without being inconveniently distant from either." They were erected on the very spot where, in former days, the fires of the *sati* blazed. In 1820 the Rev. Mr. Morris arrived here. He formed a congregation of twenty-five native Christians the next year, and a chapel was built. Bishop Heber, in 1825, confirmed fourteen persons. Mr. Morris left Benares in 1826, in consequence of ill health. The commanding officer of the station, in 1827, issued an order that the Christians connected with the native corps should attend the Hindustani chapel, while the Europeans went to the English church, where the congregation was chiefly composed of Indo-British writers and their families. Mr. Adlington having left for England in 1827, Mr. Stewart, the teacher of Jay Narayan's School, read prayers and a sermon to the people. Mr. Eteson arrived in 1829. He began preaching a year after his arrival. His plan was "to ride into the city early in the morning, before the inhabitants are too exclusively intent on their individual interests, and examine one of the Hindu schools; the attraction of a European among a number of dirty, half-naked boys, soon collected a considerable crowd in front of the school," to whom he then preached. Mr. Krukeberg was stationed here for a short time in 1832. Messrs. Leupolt and Knorp arrived in 1833. Mr. Eteson writes in 1834, "The congregation consists chiefly of drummers attached to the native corps, and of native women, who are mostly indigent widows." Mr. Knorp died in 1838. He was very active in visiting native converts, and in preaching to the Hindus. Mr. Baumann joined the mission in 1841, but was obliged to leave soon, having come out to India in an incipient state of consumption. Mr. Stulzenberg joined the mission in 1842, and died of fever in 1845. He had previously laboured under the patronage of the Rev. W. Start, who came to India in

1832, and devoted his property to prosecuting evangelistic schemes among the heathen.

A CHRISTIAN VILLAGE was formed in 1844, called by the natives *Isai Ganj*. The Report states, concerning it, "Our Christians now have a home; no Christian will be allowed to reside on it who does not walk outwardly, at least, according to the Gospel; thus while we preach the glad tidings of salvation in the city, we wish to see them exemplified at home in order to be able to say, Come and see, for thus we preach and thus we live." In 1846 there were twenty-seven houses in it occupied. "The trades in which a large proportion of the boys are engaged, the fancy work for which the married girls, labouring five hours every day, receive three rupees a month, support the occupants of the village, with the exception of two or three females who are engaged as servants in the houses of the missionaries." A weekly prayer-meeting has been established among them, attended by about twenty five persons. This Christian village attracted the attention of the heathen very much, showing them that Christianity was becoming rooted in the soil. A landlord, reproving the owner who had given them the land to erect the village on, made the following remark, "See the mischief you have done: these missionaries at first had only two bungalows for themselves; then they erected an institution; after this a village; again they build a church; now they take in the field adjoining the church: next they will make a road across a tank, and will take in all the ground between the two roads: thus they spread from east to west, and from north to south; until, finally, all India will belong to them and their people."

In 1844 Mr. Wendnagle arrived from Garakhpur here; and Mr. Leupolt returned from England. In 1845 he remarks, in reference to the sympathy their efforts in Benares

excited in England, "Never did I think that the interest taken at home in our mission in India was so great as I found it to be: among the numerous friends I met, some were acquainted with all the minutiæ of our establishment in Benares, just as if they had lived amongst us." On mentioning the liberality of Raja Satya Charan Ghosal to the mission, Mr. Leupolt received a beautiful quilt, valued £10, for him from the ladies of Ripon.

In 1834 a *Pakka* chapel was erected in Benares; the Begum Samru allowed 50 rupees monthly to it until the period of her death in 1836. "There is usually preaching both morning and evening in the city at particular places, which are regularly attended on appointed days, thus giving the natives the opportunity of knowing when and where the missionary may be expected." Mr. Leupolt remarks, on the effect of preaching to the Musalmans, "They are altogether most bitter and inveterate enemies of Christianity; they are too ignorant to comprehend a sound argument, and too proud to listen to the explanation of it: they seem in my judgment to be as far from knowing the true God as the Hindus are: many cavillers come, but we can silence them, not by arguing with them, but by appealing to their consciences."

In 1846 a new Church was opened by Archdeacon Dealtry, calculated to hold five hundred native Christians; it is in the Gothic style, fifty feet by forty. By the contrivance of iron ties and shoes for the principals, pillars have been dispensed with: the whole cost will not be less than 14,000 rupis; of this 2,000 rupis were subscribed by the Church Building Fund, and the rest raised by subscriptions at this and other stations. This church owes its origin to a civilian who visited the mission, and in the course of conversation the great need of a church was mentioned. He proceeded to hear the orphan children read, and while so doing, he

turned round and said, "Put down my name for 500 rupis for the church; send round a subscription paper, and depend upon it you will raise as much as will be required." This was done, and the present church is the result.

A *Church Missionary Association* was formed January 5, 1835, to give local aid, and create an interest among the residents in education. It embraces two great departments, the support of chapels and of schools. In 1844 it had collected within the previous eighteen months, 13,120 rupis. An association had previously been formed in 1818 by Mr. Corrie, composed of Messrs. Bowley, Greenwood, and Adlington, to meet every quarter alternately at Chunar and Benares, for the purpose of consulting on the establishment of new schools, the construction of buildings, and the preparing reports to be sent to Calcutta for the information of the committee there, but it was soon given up.

MISSIONARY OPERATIONS.—The Rev. Mr. Morris itinerated to different parts of the country in 1826, as far as the famous Gaya, a place "with its granite rocks blackened by the suns and rains of ages:" containing a population of one hundred thousand. He found that the people in various places where he preached used to be dispersed at the command of the Brahmans—a strong contrast to the present state of things, as now the truths of religion can be published in the vicinity of the holiest shrines of Hinduism, without exciting any tumult.

In 1837 the Benares Tract Society resolved to publish a newspaper in Urdu, called the *Khair Khwah Hind;* Messrs. Mather and Knorpp were appointed editors: it was designed for the use of native Christians, and to give information under the following heads: Divinity, Church History, Missionary and Religious Intelligence, Miscella-

neous: it soon secured two hundred and fifty subscribers, many of whom were natives.

In 1841, one Chiragh Ali, who had charge of one of the largest mosques in Benares, died. For several years previous to his death he gave up reading the Musalman prayers, and all attendance in the mosque: after his death his friends and relations came to pay the last respects to his corpse; but when they saw the room full of Christian books and papers, they declared he had become a Christian; quitted the house, and his own family had to perform the last funeral rites over him.

We have an instance of the persecutions native Christians sometimes suffer in the case of a Hindu convert named Cornelius: soon after his baptism, his wife informed him she wished to live at Benares; he went to Ghazipur for her, but she had him seized and locked up in his house. Mr. Leupolt hearing of it, obtained an order from the magistrate for his release; his relatives had tried by gentle means to induce him to recant, but this not succeeding, they tied his hands behind his back, made him kneel before a *charpai*, or stool, and commenced flogging him; he remained firm, however: they then shaved his mustachios and his head, leaving a lock of hair, to make it appear he had again become a Hindu: in this plight he came to Mr. Leupolt.

Mr. Smith remarks, in 1843, "How painful it is at times, when addressing the people on the most solemn subjects, to be met with the remark, 'Go home and take your breakfast, it is getting very hot;' 'Oh, it is very fine for you to come and preach to us against covetousness, who have taken our country, and are now seeking to take our religion also; go and make those of your own house holy and just, and then come and teach us.'" He visited Kanhpur and Fatihpur: at Lakhnau he had the honour of breakfasting with the king.

The Rev. W. Smith has been very active in itinerating through the country, without being exposed to insult. This may appear a common-place assertion; but not if we survey the former state of the people and of their bigotry — we shall mention a few illustrations. In 1787, it was stated, the people to the west of Benares were so turbulent, that if a cow broke into an enclosure, it was enough to arm half of the village against the other. If an attempt were made to arrest a Brahman, he would wound himself severely, or swallow poison, rather than submit to it. The practice for a Brahman to perform *Dhirna* was common; *i.e.* when he wanted to procure money, or to enforce a demand on an individual, he sat opposite his house, and would eat nothing, neither should the other, until the claim was satisfied; no ingress or egress from the house was allowed. Mr. Duncan, in 1792, mentions the case of a Fakir, at Benares, who was carried on a bed of spikes from Jagennat to Rameshwar, and round by Surat; during the winter he used to have cold water poured on his head night and day continually; he made a pilgrimage as far as the Caspian, where he remained for twelve months in a cave, until the worms gnawed his flesh.

JAY NARAYAN'S FREE COLLEGE.—Benares, "the city of temples and citadel of idolatry," the Athens for Hindu students from various parts of India, was one of the first places in India where a *Hindu* came forward to offer an *English* education to his countrymen, and to connect it also with the Holy Scriptures. We shall give *his own* account of the steps that led to it, in a copy of a letter addressed by him to the Church Missionary Society in London:—

"It is now many years since I fell very ill, and leaving Calcutta came to reside at Benares, where I used every possible

means known to Hindus in order to get well. Mr. Jonathan Duncan, who was at that time resident at Benares, and was my particular friend, procured for me also the assistance of several European surgeons, who were not able to afford me relief. At length a Hindu, who had been very ill, procured some medical advice from a merchant, Mr. G. Wheatly, by which he obtained a cure. On this, I also sought acquaintance with Mr. Wheatly. He gave me a New Testament, and I bought of him a Book of Common Prayer. He often passed much time with me, in explaining the meaning of these books, and wrote many letters also to me on the subject of the Christian religion. In respect of my complaint, he recommended some simple medicines, but advised above all, that I should apply myself to God in prayer, to lead my mind into the truth, and to grant me bodily healing. I complied with his advice and obtained a perfect cure. I then asked him what I should do for the name of Jesus Christ. He advised that, as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen, and with this view to found a school for education in English, Bengali, Persian, and Hindu. In compliance with Mr. Wheatly's advice, I set about establishing such a school, and with the help of my friends, raised a fund to supply 200 rupis a month for the endowment of it. Afterwards, Mr. Wheatly failing in business, became himself the first schoolmaster. Mr. Wheatly's method was, first to instruct my family in Christianity and pray with them, and then teach the English language to the scholars who attended. He continually taught me that from joining in prayer and reading the Scriptures no loss of caste was involved, but piety would be increased.

"After a short time, Mr. Wheatly died, and since then I have had much trouble to accomplish my wishes respecting this school. In 1814, when Lord Moira came up the country, I applied, through Mr. John Shakespear, to his Lordship for assistance. His Lordship approved of the design, and left the settlement of it to his agent at Benares, Mr. W. A. Brooke. Mr. B. told me that when all disputes respecting the settlement of the estate I intended to endow the school with, were ended, he would report my wishes to the Governor-General; but until now these differences have not been adjusted. I became very anxious for the settlement of my school. Several masters I had employed proved unsuitable, and the children who came to school received no profit. I had heard through Mr. Wheatly of the Rev. Mr. Corrie, and

through him had sent in 180 rupis, a small donation, with a letter to the British and Foreign Bible Society. I often prayed that he might come to Benares, and at length he came to reside at this place. From the information communicated by him, respecting the Church Missionary Society, and from a perusal of one of that Society's Reports which he gave me, I determined upon making the Calcutta Committee of the Church Missionary Society the trustees of my school, and assigning to them the property which I had appropriated for the endowment of it. Accordingly I have requested them to undertake the trust, and legal measures are in progress for transferring the school endowment permanently into their hands. In the mean time my house in Bengali Tolah, which cost me in building 48,000 rupis, has been appropriated for a school-house, and Mr. Adlington has begun to give instructions in the English tongue. Thus, what I have been many years desiring, begins to be accomplished. But I long greatly that the most effectual means may be used for enlightening the minds of my countrymen. I am therefore anxious to have a printing press also established at Benares, by which school books might be speedily multiplied, and treatises on different subjects might be printed and generally dispersed throughout the country. Without this, the progress of knowledge must be very slow, and the Hindus long remain in their very fallen state, which is a very painful consideration to a benevolent mind.

"I therefore most earnestly request the honourable Church Missionary Committee to take measures for sending out a printing press to Benares, with one or two suitable missionaries to superintend it—men of learning, who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and history as well as of religion. The reception which the labours of the missionaries at Serampore, and of the School Book Society in Calcutta meet with, shows how welcome to my countrymen such an establishment at Benares would be; and as the Church Missionary Society liberally expends its funds for the benefit of mankind, there is no place where their labours are likely to be more beneficial than at Benares, and I earnestly hope they will not be backward to assist the efforts that are making here.

(Signed) "JAY NARAYAN GHOSSAUL.

"*August* 12, 1818."

Jay Narayan was a native of Calcutta, and lived on the spot where Fort William now stands; he was super-

intendent of the Calcutta police, and acquired much wealth by trade; part of which he spent on *Hindu* temples, and part for *Christian* purposes. He subscribed 500 rupis to the Old Cathedral at Calcutta, and gave 100 rupis to the Bible Society. He was induced to do so by the recommendation of Ramcharan Tal of Ghóspara, the head of the Karta Bhojas there; who told Jay Narayan, that "Jesus Christ was the true one, and came out of God." He also presented four silver hands to the temple of Kali, in Calcutta, and built several temples to Shiva. When dying, he requested to be buried in the English manner, and not burned. His relatives were afraid to comply with his wishes, lest they should lose caste: his dying declaration was, "that he was long in search of truth, but had not found it." Warren Hastings was so pleased with him for the services he rendered to government, that he procured the title of Raja for him from the Emperor of Delhi. He was a literary character, and wrote several works in Bengali and Sanskrit.

In 1825, his son gave 20,000 rupis to the College, for which the government made him a Raja. Mr. Corrie had been the chief instrument in establishing it, and on his leaving Benares an address, signed by 267 natives, was presented to him, in which they thank him for having "caused upwards of two hundred to lay aside their religious prejudices, and engage in the same pursuit, which causes us to admire that prudence which, aloof from the violence made use of by other dynasties, causes Rajas, Baboos, great and learned Pundits, Maulavis, Moonshees, in fine, the great of the city, to court your friendship." Among the rules laid down were the following:—that poor scholars were to receive support from the funds; but none above the age of eighteen. None were to be admitted under seven years of age. The school was to be open to visitors. A library and museum were to be

attached to it. Jay Narayan wished that the Government Regulations should be taught as a class book, by which means a knowledge of what is cognisable by law would gradually become known among the scholars, and thus, in many instances, crimes be prevented, and also any tendency to exceed the orders of government in the lower classes of government servants, be counteracted.

The school opened July 17th, 1818. Mr. Adlington was appointed superintendent. The Governor-General, the Marquis of Hastings, on the application of Jay Narayan, granted 252 rupis monthly to the school, which allowance is still received. In 1822, Jay Narayan died, without stating anything in his will respecting the endowment of the school, though, at the Christmas of 1821, he had, as a mark of the interest he took in it, given a suit of new clothes to each of the boys. But his son, Kali Shankar, came forward very generously on this emergency, and gave two houses, the rent of which was to serve as an endowment for the school; and he has since proved a distinguished benefactor to it. The new building to which the College was removed in 1843, was erected chiefly at the expense of his son, Raja Sati Charan Ghosal, who has given over 15,000 rupis within the last five years, to the College. In 1827, on a school committee being formed, he was one of the members. Mr. Stewart, the head teacher, reports in 1824, "abundance of boys can be got for the Persian and Bengali classes; but scarcely any for the English."

In 1830, it was honoured with a visit from Lord Bentinck, the Governor-General. In 1835, Mr. Leupolt took the superintendence of it; he found the following method of instructing the boys in theology was very successful: to state the doctrine and explain it,—prove it by reason, —then by Scripture,—compare it with the Musalman and Hindu views on the subject,— and finally the boys ques-

tion each other on the subject. The school was removed in 1843, to a new building, capable of containing 600 boys, erected chiefly through the generosity of Jay Narayan's grandson; and the system of giving pice to the boys, which prevailed previously, was abolished, "in order to raise the character of the school, and induce natives of the higher classes to send their children."

A strenuous appeal was made in 1842, to form a Collegiate Institution at Benares, on the model of the Scotch Institution in Calcutta, and on the foundation of Jay Narayan's school, which contained 150 boys, and has a monthly income of about 400 rupis. The expense of the new institution, it was calculated, would amount to 1500 rupis monthly, as it was designed to have professors of English, Sanskrit, and Arabic, while lectures on natural philosophy were to be delivered; "Every lecture on astronomy, and every experiment in chemistry, to witness which people of every age and rank would doubtless come in crowds from the city, would draw a stone from the antiquated and already tottering fabric of Hinduism." It was responded to by the Church Missionary Society, who, in 1844, sent out the Rev. Mr. Johnson, of Dublin College, and Mr. Sandberg; these, with Mr. Mackay, who had been head master since 1841, formed an efficient body, and raised the character of the Institution. Mr. Johnson gave instruction to the monitors in a class by themselves, in the Evidences of Christianity, Abercrombie's Mental Philosophy, and the History of India. But he was obliged to leave the following year for England. The Institution is now under Mr. Sandberg's superintendence, aided by Mr. Mackay. Sanskrit has been taught since 1844, and a *khas*, or paying class, has been formed of five boys, who *pay* five rupis each monthly for their education; almost the *only* instance, in mission schools in North India, where boys pay anything

for their education. Scholarships have been established. The practice of giving leave of absence to the boys on Hindu holidays, has been abolished. A branch school was formed in 1845. A high system of education is now in operation. Mr. Sandberg has lately delivered a course of lectures on chemistry, admittance to which was by ticket, and the attendance has been numerous and respectable. Respecting the conversions resulting from this College, Mr. Leupolt remarks, in 1838:—"I formerly thought no good whatever, as regards conversion, had been produced by this school, but I have since heard of three young lads, educated in the school, who have been baptized at *other* places; they left Benares without saying a single word to any one about their intentions, for fear of being murdered, as they stated to the minister who baptized them."

Two Female Schools were established in 1823, by Mrs. Morris, supported by local aid. In 1830, Mr. Hammond, the chaplain, raised 100 rupis monthly for their support. In 1835, a girl was baptized: she was afterwards married to a native Christian. In 1845, we find forty-eight heathen girls attending along with seventy-six Christians, receiving instruction in the Scriptures, grammar, and geography, from Miss Jones: from twelve till five daily they are engaged at embroidery or plain work: Mrs. Sandberg visits them, and examines them in the sermon they have heard on the Sunday.

Orphan Boys' Asylum.—This Institution was originated at a meeting held in 1836, where a Report of a very useful local Society was read—the Benares Church Missionary Association; in this Report, the desirableness of an Orphan Institution was mentioned. At the conclusion of the meeting, Mr. R. Bird, from Garakhpur, proposed that measures should be adopted *at once* towards the attainment of this object. He put his own name down

for a liberal donation, and set a subscription-paper in circulation, which realised 3480 rupis. The original design was, that the boys should learn in Jay Narayan's School: thus producing an economy both of expense and instruction. Dr. Madden, the civil surgeon at Fatighur, had with great zeal collected nearly fifty boys in the time of the famine, and was educating them under his personal superintendence: at this time, application was made to him on behalf of the Benares Institution, and he sent down thirty-nine boys; twelve were also sent by the Rev. W. Jennings, chaplain of Kanhpur. Many children also were brought, who were rescued from death by starvation; but so emaciated were some of them, that they died from the jolting of the vehicle which brought them: one boy came with a large hole in his side—the wolves had eaten out a piece of his flesh! Mr. Leupolt began his instructions on these unpromising materials in April, 1836; those not likely to be proficient in learning, after a certain time were sent to Gorakhpur, to be trained up on the farm by Mr. Wilkinson. The making of carpets was introduced among them in 1840, under the superintendence of Mrs. Leupolt. Six of the boys were set apart to be trained as teachers, and the plan was adopted of taking twenty of them every week, to hear the mode in which the missionaries preached to the Hindus and Musalmans, the various objections advanced, and the method of refuting them. Messrs. Baumann and Schneider successively took the superintendence of it. On the death of Mr. Bowley, his orphans were removed to Benares. Mr. Hechler took charge of a select number of the most advanced, who read with him some Greek and Hebrew, while the rest were placed under Mr. Leupolt's superintendence, on his return from England in 1845. The system of education adopted for the pupils is— they are all trained to industrious habits, rise early,

clean out their own rooms, cook their own food, work in the garden, then attend a catechetical exposition of the Bible from the missionary. Monitors of order are selected, and excellent effects are found to result, both in the improvement of the boys and of the monitors themselves.

An Orphan Girls' Asylum was founded in 1835: in 1838, there were seventy girls receiving instruction from Mrs. Smith and Miss Sorlie, in reading the Bible, writing, and sewing. The introduction of writing was a great innovation, as the Hindus imagine, if women learn to write, they will employ their time in inditing love-letters; this reminds us of an objection formerly made in England to teaching the poor to write—that crimes of forgery would be thereby multiplied to an enormous amount. In 1841, it is stated, "The girls grind their own corn, sweep their sleeping-room, cook their own food, with the assistance of an old woman." In 1843, seven of them were married to the orphan boys; "they earn their own bread, and conduct themselves satisfactorily." These Asylums thus become very useful in supplying Christian natives with suitable wives, and thereby preventing their marrying heathen. Mr. Leupolt mentions a case, which shows the evil of heathen alliances: a girl attended the school for five years, and when twelve years old she married a Musalman Fakir, who deserted her on the marriage day. The girl went back to school, and after two years was baptized; the Fakir returned at that period, and claimed his wife, but she refused to go to him: on which the man said, with the utmost *nonchalance*, "I paid your mother five rupis for you,—return to me the money, and I will give you a writing of divorcement;" the money was given, and the girl remained in the Asylum, and became a teacher there.

Thus Female Institutions are flourishing in a place

where the *Rajkumars* in former days used to starve their daughters to death, rather than marry them to inferior persons!

VERNACULAR SCHOOLS.—Schools were commenced in 1818, by Mr. Corrie, for the children of native drummers and fifers. The same year—a memorable year in the annals of Benares superstition—six lepers burned themselves alive in Benares, and a hundred drowned themselves in the wells, with a view of being revenged on some persons who had offended them.

The Rev. T. Morris succeeded in establishing four schools in 1824, at Aurangabad, Lalapur, Nisharpukar, and Bhairanath, containing 113 boys. Great difficulties were encountered from "the want of proper teachers, and the boys constantly teasing for pice," as the pupils then thought they were *conferring* a favour by attending school, and ought to be *paid* for it. They, however, consented to read the gospels in Hindui, which they were induced to do after much persuasion, as the Brahmans forbid the lower castes to read the Deb Nagari character, esteeming it too sacred for vulgar perusal.

In 1829, the Rev. R. Eteson, who had charge of these schools, prohibited the boys bearing the sectarial mark on their forehead; as the boys of one school in consequence refused to attend any more, he withdrew his prohibition: the pupils in few schools now wear these sectarial marks. In 1833, at the request of Mr. Corrie, geography was more attended to in these schools; Mr. Leupolt on this subject remarks, as an instance of the opposition of true knowledge to Hindu fables, how surprised the boys were, in finding that Lanka or Ceylon was conquered by English, as the Hindu geography states the men are 180 feet high! Thus the teaching of *true* geography upsets the geographical notions of the Puranas, and as a consequence, their claims to be divinely inspired books. Mr.

Knorpp, in 1837, baptized a ghosain, who received his first religious impressions at one of the Hindu schools supported by the Benares Association. In 1843, it is observed, regarding the Aswanganj school in the bazaar, "The boys have read, during the last two years, Genesis, Exodus, the Proverbs, the Gospels, Acts, and the Catechism. The great disadvantage of a school like this is, that the boys neither attend so regularly, nor remain in school so long, as desirable: however, teaching many boys to read, and making them familiar with the Holy Scriptures and our religious terms, is doubtless one means of spreading the truth." This remark is applicable to all the vernacular schools.

Burdwan.

The town of Burdwan, seventy-three miles distant from Calcutta, contains about 7600 houses of Hindus, and 2100 of Musalmans, with a population of 40,000. The Musalman population of the district amounts to one-fourth that of the Hindu. The Raja has a palace there: the town owes its rise to the Rajas of Burdwan, who are the richest landed proprietors in Bengal, and have paid the East India Company in land tax, since 1763, more than thirty millions sterling. The district, on account of its fertility, has been called "the garden of Bengal," and was noted, in former days, for depredations of robbers; as late as 1815 they used to march in great pomp to the villages under the pretence of a wedding procession, and plunder them. It comprises 6576 villages, and a population of more than 1,000,000, cursed by the operation of the sub-letting system. It came under English sway in 1760, and was given to them by Mir Kasim, as one of the treacherous means he adopted to gain the government of Bengal. The Rani of Burdwan figured at the trial of Warren Hastings. The railroad connecting Calcutta with Delhi is to pass near Burdwan, which will make the place better known.

The Rev. J. Perowne was appointed to this station in 1820. Captain Stewart, the founder of the Burdwan mission, in 1819 purchased a plot of ground, and laid

the foundation of a dwelling-house for a missionary; he took an interest in it up to the period of his death in 1833, in the forty-fifth year of his age: in his latter years he was much tried by affliction. It was deemed desirable at Burdwan, that, for purposes of pastoral superintendence, the native Christians should reside under the eye of the missionary, and accordingly a house and plot of land, containing twenty-one acres, were purchased in 1819, at the distance of two miles from the town. They now form a little Christian colony, and are thus described in 1839:—"The neat cottages of the native Christians are erected in two straight lines, forming a right angle, which occupies two sides of a beautiful tank, 330 feet square, which is life and comfort to the bath-loving Hindu. Most of the Christians appear to take pleasure in keeping their little domains neat and clean; and each cultivates a spot of ground allotted to them, before their houses, as a garden. They are situated on the great trunk road to Benares. On Lord's day evenings a meeting for familiar exhortation is held for the women, whose little infants are often a hindrance to their remaining in church during the whole of the service. On moonlight evenings the people are visited for private conversation, on the state of their outward and spiritual circumstances; these visits terminate by reading, exhortation, and family prayer."

"The residents, encouraged by the arrival of an English clergyman, set a subscription on foot for the erection of a suitable place of worship; and application being made to Government by the local authorities, an eligible spot of ground was assigned for the site of a church, and an order issued to supply the sum necessary to complete the estimate out of the public chest." Mr. Betts, a resident of Burdwan, subsequently made several handsome presents to the church. In 1822, the first baptism of two

adults took place in Burdwan: they had been catechumens for nine months previously. At their baptism, as their names were, according to custom, borrowed from idols, it was thought proper to change them. Mr. Deer remarks respecting the baptism, "The prayers and form of baptism made a strong impression on them; even the pandit who corrected it with me, after having translated it, was greatly affected with it, as such a striking contrast to their childish play, when performing religious ceremonies." One of them, James, was made the instrument, subsequently, of leading his father, uncle, and three brothers, to a knowledge of the truth. In 1826, Mr. Perowne was obliged to go to Europe, and Burdwan was left without a missionary. In 1831, the Rev. J. Weitbrecht was stationed here, and the Rev. J. Linke in 1832. A Bible-class was formed among the native Christians in 1835, and a piece of land was attached to each house, to be cultivated by the tenants, calculated also to teach them habits of industry.

The premises and native Christians' houses severely suffered from a dreadful calamity in 1834, in consequence of the river Damuda, which flows by Burdwan, bursting its embankment. All the native Christians' houses were swept away; nearly the whole town of Burdwan was levelled with the ground.* In 1843, the mission sustained a severe loss in the death of Peter and Chandi, who had for a long period been eminently useful as teachers: they departed in the faith of Christ. Peter was baptized in 1821, by Mr. Perowne: he was

* The bed of the Damuda has been elevated, like that of the Po or Adige, by sedimentary deposits, so that when a heavy flood comes down from the hills, the embankments are burst, and the whole country is overflowed: this occurs periodically about every eleven years.

a practical preacher; Mr. Linke remarks of him, "Any merchant, or shopkeeper, who knew him, would give him credit on his mere word, while they, in similar cases, generally require bonds, sureties, &c., from the people of their own faith, and even from their own personal friends."

In 1844, there was no missionary in Burdwan, Messrs. Linke and Weitbrecht being both in Europe. The mission was superintended, in the mean while, by the Rev. J. Dickens and Kali Kumar Ghose, who was baptized by the Bishop at Whitsuntide, 1833. He was educated in Mr. Hare's school, and consequently became a *liberal* Hindu. The death of his wife and child aroused him to serious thoughts, and led, with other matters, to inquiries on religion. Mr. Weitbrecht, on his return from England in 1845, commenced the building of a church for the native Christians, "a silent, but powerful and impressive record of our faith, in opposition to the Hindu temples, and Musalmans' mosques, by which we are surrounded." This mission was strengthened in 1846, by the arrival of Messrs. Bomwitch, Geidt, and Schurr.

Slow as has been the progress of truth in the Burdwan district, with its million of inhabitants, what a contrast does Burdwan now present to former days! In a tank opposite the mission house, in 1837, the skulls of persons, that had been killed by *Thags*, were found. As the tank was on the side of the high road leading to Benares, the lofty banks afforded an opportunity to the Thags to throw their victims over, after they had been strangled; thus "where formerly the dying suffocated groans of victims were heard, now the humble voice of supplication and intercession is heard, mingled with songs of praise."[p]

[p] Many of the river Thags resided in the Burdwan district. Thagi, or professional murder, is considered a religious rite,—no

On and around the spot where the mission premises are situated, 120,000 Mahrattas, "the Goths of India," were

feeling of remorse is in consequence experienced, no more than a priest would after having sacrificed an ox,—the pickaxe, with which they dig the traveller's grave, is previously consecrated, solemn oaths are sworn on it, and, to give it more sanctity, it is anointed with cowdung! No men adhere more strictly to what is enjoined by their priests or the rules of caste; hence a Thag, when about to be hung, will not allow a man of low caste to fasten the rope round his neck. Brahmans are often the leaders of the gangs, and murder travellers with as little scruple as a huntsman would kill a hare. And yet, until lately, this system was unknown to the Indian government, though it had existed in India for many ages, and had spread over the country from the mountains to the sea, "adding to the remorseless cruelty of a fiend, scarcely less than the impalpability and invisibility of a spirit of darkness; a league, of which crime is the single bond; a worship, of which murder is the religion; a morality, of which the commission of the most revolting of all human crimes, is held not merely innocent, but a duty." The Thags use a peculiar slang called Ramasena,—have signs among themselves, like the Freemasons,—the son is apprenticed to this trade of murder, though not allowed to kill till he be twenty years old,—no feeling of remorse is experienced; they eat their food over the very spot where they have buried the murdered traveller. Colonel Sleeman writes of them,—"The Zemindars, or landlords of every description, have ever been found ready to receive this people under their protection, from the desire to share in the fruits of their expeditions." Europeans, cows, and women are never injured.

In 1836, a Thag leader was arrested at Burdwan, who had been twenty years engaged in murder; in his last expedition, on the river between Murshidabad and Bar, he had been accessory to the death of fifty persons. Another notorious Thag was apprehended the same year, who had lived fifteen years in Burdwan, held a high situation under government, and was "a decent-looking man and a good Persian scholar." This system is now nearly suppressed, through the energetic measures adopted by government, under Colonel Sleeman's direction. Notwith-

encamped in 1742; men "whose musnuds were their horses, their sceptres their swords, and their dominion the wide line of their desolating march."

When the Rev. Messrs. Jetter and Deer arrived at Burdwan, in 1819, the natives would scarcely touch the Bible,—they were afraid they would become Christians by so doing. They imagined some charm or spell lay in the words of the book. The missionaries found, in their addresses to them, the great need of "facility in illustrating the subject of the discourse by easy and striking similes; *figures* are rendered necessary by the deficiency of intellect on the part of the multitude."[q] On their love for metaphysical reasoning also, Mr. Perowne remarks:—"The missionary is often compelled to give an answer to certain metaphysical objections, otherwise the people will not think him to be an able man, and refuse to hear him preach. Questions of the following kind are put:—Why did God give Satan the power of sinning? How do you account for dreams? Is not all spirit one?

Three preaching chapels were opened in 1826, in villages near Burdwan. We have an account of Mr. Perowne going to one of them, at that period, accompanied by the boys of the English school, who joined in the singing; a *pandit* read and expounded the eleventh chapter of Matthew, and Mr. Perowne preached to 150 people. At that time, pandits, who were rank idolaters, were employed to teach the Scriptures. The Brahmans employed by Mr. Deer, at an early stage of the mission, used to attend Christian worship regularly, and even occasion-

standing Thagi, a European can travel with as much safety through India as through England.

q Almost all the ancient books of the Hindus are written in poetry, and even their best *Dictionaries;* so that, both from their literature and Oriental modes of thought, they are fond of using allegories and similes, even in the language of every-day life.

ally preach to the people, though themselves firm votaries of Brahma: they became, in a different sense from St. Paul, "all things to all men;" but this veil of hypocrisy was removed in the following manner: in 1827, this system of gross deception that had been practised on Mr. Deer, was brought to light. Several pandits came forward that year as candidates for baptism, and Christmas day was fixed on for the administration of the sacrament. They for weeks previously used to spend the whole day with Mr. Deer conversing on religion, so that he had scarcely time to eat; but when Christmas approached, they stated the day proposed was not suitable; but that they were really anxious to receive the holy ordinance, and one of them said to Mr. Deer, "If you doubt my sincerity, lay your hand on my breast, and see how my heart beats;" but they showed themselves very desirous to receive appointments as teachers; this Mr. Deer would not allow, as he began to suspect their motives, on which one of them made a full confession, that the whole was a scheme in order to procure employment from Mr. Deer. The attempt to make converts of old Brahmans and pandits in Burdwan, proved utterly unsuccessful; as well might Luther have hoped to raise up a body of Reformers among the Doctors of the Sorbonne, or from the Cardinals of the Holy See.

The district is favourable for itinerancy. Mr. Deer mentions that in 1831 he itinerated to Kartaghose, a village not far from Burdwan, where he was followed by crowds, "just as some curiosity is carried about for a show." His plan of preaching was "not to introduce his preaching with Christ; first he endeavours to gain a hearing, and after that to bring it on; the best of all we have to tell them, should be told at the best time." He paid a visit to Gopal Sing, Raja of Vishnupur, near Burdwan, the fifty-eighth Raja in succession in that part of the

country; but he would neither receive any books on Christianity, nor listen to the subject. He remarked to Mr. Deer, "I am nothing but one of the Company's birds fed in a cage, with still the same honour, but no riches."[r] In 1832, Ashkari, a Musalman, the first convert from Burdwan town, was baptized; he was well versed in Persian, Bengali, and Urdu. His relatives threatened to cut his throat if he should become a Christian. His brother sent him some milk as a present, but he suspected that evil designs were intended, and he gave some of it to a cat to drink: she dropped down dead in a few minutes. As Mr. Weitbrecht devoted much time to itinerancy, and has written copious journals, describing his preaching tours, we shall mention a few particulars illustrative of the state of the people. Mr. Weitbrecht, in the course of a preaching tour, in 1833, observed a singular festival, held in honour of *Manusa*, the goddess of snakes. An old man opened a basket, from which a snake of the most poisonous kind slowly raised its head, and seemed charmed with the singing of a chorus of devotees; then a number of boys, holding earthen pots with flowers and leaves on their heads, having their eyes shut and arms raised above the head to support the pots, moved in a circle, nodding with their heads; they then fell to the ground and wallowed in the mire. And this was worship! He remarks, in one of his journals, as indicating the decay of prejudice, that he noticed in a school held in the court-yard of a rich native at Burdwan, sixty boys sitting round the image of the goddess Kali, reading the

[r] He is a specimen of the old chiefs of the country, poor and proud, like the Musalmans, hostile to Christianity, not merely on religious but also on political grounds. This visit affords an illustration of the reception the Gospel meets with from the fallen chiefs of Hindustan and their followers. "Have any of the rulers believed on Him?"

Gospel of St. Matthew, and Ellerton's Dialogues—*tempora mutantur.*

In 1835, Mr. Weitbrecht itinerated over a space of 250 miles, and distributed 6000 tracts. We need not mention these discussions which he held, for the same kind of argument is generally used throughout the country; for instance, in defence of image-worship, this mode of reasoning is adduced from Cape Comorin to the Himalayas:—"After life has been communicated to the image, the nature of stone no longer remains; but it is god, and every one who calls it stone must go to hell." In a similar way the power of the Brahmans is thus shown:—"The world is subject to the gods, the gods to the mantras: the mantras are in possession of the Brahmans, and, therefore, the Brahmans are gods." At Kotalpur, a town of 25,000 inhabitants, Mr. Weitbrecht preached on one occasion, in the court of a heathen temple, and distributed 600 tracts; at Vishenpur he distributed 1000 tracts, which were eagerly received, though there were three times as many temples as houses in the town. "360 idols are once a year carried to a temple outside the fort, and deposited there for several days on stalls for the people to gaze on and worship."

In 1837, Mr. Weitbrecht called on a native deputy collector: "he found him sitting in his verandah, reading Paine's Age of Reason; the Bible was lying by his side." He was searching for truth. He visited at another time a native magistrate at Selimabad, and remarks, "I went to his hut, in which was a chair, and a little almirah, which contained his library; it consisted of Scott's Bible, some volumes of Sermons, Hume's History of England, the Koran, Locke's Essays, and a few smaller works. Who would expect such a library in the cottage of a Hindu, who has neither renounced his caste, nor shown any substantial proofs of his dislike to the religion of his

fathers? This young man was educated in our mission premises: he is well informed, fond of reading, and of the company of Europeans. He told us a story of what he had two days previously witnessed in the family of his father-in-law. The aged mother was ill, and, in the night, showed symptoms of approaching dissolution; upon which the bystanders set up a most lamentable cry, all of them urging her being conveyed without delay to the banks of the river, in order to die in sight of it. Thus, said he, the poor creature was hurried off: and he had just heard that there she survived, and became better, to the great disappointment of the friends."

In 1837, Mr. Weitbrecht itinerated in the direction of Chinsura: he remarks, "I am surprised at hearing that a number of English schools are carried on and supported in the villages along the banks of the Hugly, without the aid of Europeans, and thousands of intelligent Hindus will thus, in a few years, become acquainted with all the treasures of European literature, and read our religious books; the very knowledge of English seems to have introduced among them a degree of civilisation such as I never witnessed in any villages of the Burdwan district."

In 1840, Mr. Weitbrecht, when preaching at Jogan, on the banks of the Damuda, was pelted with brick dust, rubbish was thrown at him, and he was beaten out of the village. He observes, respecting this, it was "a thing which never happened to me before." It was very unusual, for a missionary is treated with even more respect by the natives than a clergyman would be by the operatives in some of the manufacturing towns of England.

In 1842, Mr. Linke baptized Surjya Mohan, a young Hindu: he was seized by his relations immediately after, and carried to a village fourteen miles distant from Burdwan, and from thence to Hugly; bu finding search

was made for him, they took him to Chandernagur, a French settlement, thinking they would be secure under the French Government; there he was guarded strictly; but one day, after dinner, as his brother and another person were lying beside him, guarding him, they fell asleep, Surjya Mohan took advantage of this, ran away, and found protection at Burdwan, where he has been employed since as a catechist. In 1843, Shesh Acharya was baptized in the Mission Chapel; he was a Puna Brahman; his parents went to die at Benares. When sixteen years old he received the Vishnu gayatri, declared to be a preservative from all sickness and misfortune: it consists in repeating the following words, —*An nama narayangana.* His guru told him, if he rehearsed this 800,000 times, Vishnu would appear to him. He did so, and it occupied him three months; but no vision took place. He tried it again for three months, and during that period he daily ate, sitting under a tulsi tree, the *pancha amrita*, composed of sugar, honey, curds, milk, &c. He slept only three hours at night, and on the bare ground: at the end of the three months he found his efforts were attended with no success; he went to his guru, who told him he must have committed some mistake, and recommended him to try it again! He proceeded next to Benares, and gave over £12 to have a particular *mantra* communicated to him; it was the following: "*Kakha ilbahrim hasa Kalbahrim sva Kalbahrim svihu aimklim srim hrim.*" He was strictly forbidden to divulge it to any person; for twelve days he was required to live on a little plain rice as his daily food, and to repeat this *mantra* sitting in water up to his chest. The next seven years he spent on pilgrimages to various places between the Himalayas and Ceylon. He brought water from the source of the Ganges to Baidanath, in Birbhum, to present it to the idol there.

The Rev. T. Robertson, in 1818, makes the following remarks respecting the mode of tuition:—

"Once a month the head classes from all the schools are brought into Burdwan by their respective teachers, when a general examination takes place. It is thus seen which of the schools has made the greatest progress. Two classes are confronted with each other, and examined by the visitor in all the subjects learned during the past month. After this the boys are allowed to question each other. The highest boy of one class puts his question to the highest boy of the other: if he cannot reply, it passes down to each in succession, until it reaches the last. If any boy is able to solve it, he takes precedency; but if not, a mark is made of the failure. This class is now at liberty in its turn to put a question to the other; which, if not answered, is noticed as in the former case. In the end it appears who is the conquered party. It generally happens that the vanquished party now challenges the opposite class to contend in some other subject; and thus a new trial of strength commences. As the children are in the habit of writing from a thesis, they are on this occasion publicly tried as to their progress. A thesis being given, each boy writes it down on his slate, and endeavours to arrange his thoughts on the subject. When all have finished, their productions are read aloud; which excites much emulation, and affords at the same time great amusement. Nothing can exceed the animation and eagerness of the boys to excel in these trials. Indeed, we should look in vain for an equal degree of emulation in Europe.

"In our seminaries the children know of no precedency but that which is derived from merit. The Brahmin sits by the side of his ignoble neighbour, and must be content oftentimes to stand

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opportunity. He knew Bengali well, and translated into it "The Beauties of History"—the "*Timir Nasak*," a popular tract, was written by him: he also composed a pamphlet, giving an account of the principal idols; he added to it the *gayatri*, the first ever published; and that the odium of divulging so sacred a mystery of the Hindus, might not fall on the missionaries, he appended his own name to it—an act then considered as daring an intrusion into the arcana of Hinduism, as would be in Europe the unfolding the secrets of Freemasonry.

below him in his class. On the contrary, the boy of inferior caste, if he excel the Brahmin, which he oftentimes does, begins to believe a maxim true which he learnt in his school book, that God hath not created men with rights differing from each other; but that he hath created all men of one blood to dwell on all the face of the earth."[t]

When the Calcutta School Society undertook, in 1819, the management of a number of Vernacular Schools in Calcutta, it sent its superintendent for five months to Burdwan, to learn the system of Captain S.'s schools, as he educated a greater number of children with fewer teachers, and at half the expense of the old system.

Writing by dictation, and the giving the morals of fables out of their class books, also formed a part of the course of instruction. "The boys themselves delight in the lively application of a fable, and the attempt to give it sharpens their wit, and improves their language, moral truths come to them with a sort of fascinating conviction, when dressed up in the form of a fable." The following questions are a specimen of this mode of instruction:—"What is it unwise to do? To do anything without consideration.—*Example. The Lion and the Fox.* How is a man's want of ability shown? By his attempting to do what is beyond his capacity.—*Example. The Spider and Bee.* How may we promote our own happiness? By giving help to our needy neighbour.—*Example. The Dove and Bee.*"

In 1819, the Rev. W. Deer, from Wurtemberg, took the superintendence of them, and was very active in visiting them; the numbers were declining owing to an attempt made the previous year, to introduce Bell's system of education, which alarmed the natives, "notoriously

[t] The First Report of the Calcutta Corresponding Committee, pp. 7, 10.

averse to change."* However, through the unwearied exertions of Mr. Deer, they flourished again, and prejudice had considerably abated. Mr. Maisch, who was at Burdwan in 1824, remarks on this subject, "There are school-books in our possession, and those of an historical nature, in which the *name of Jesus is obliterated* wherever it occurs in the printing: the boys, at that time, refused to pronounce that name, but now they read it with reverence." Prejudice had abated so much subsequently, that in 1827 it is stated, "The missionary might preach Christ in the schools, with as much freedom as to an English congregation."

In 1825, Mr. Perowne gave instruction to the masters in the books that they were to teach the pupils, as it was found they did not understand them. In 1828, a system of deception, which had for years been carried on by the pandits of the schools, was brought to light; ten teachers used to attend Mr. Deer daily for religious instruction, professing their wish to be baptized; at last one of them told Mr. Deer he had eaten his salt and ought to deceive him no longer, that Ram Dalal, another pandit, had induced them all to deceive Mr. Deer, stating that if Mr. D. should report them as enquirers, and it should be published, then Mr. D. would be in their power, as consistency would require him to maintain all the schools and pay them their wages. One of these pandits, on being ridiculed by his companions for attending Christian worship regularly, replied, "The Hindus sing Musalman hymns for money; what harm is there if I do this to get into the Sahib's favour?" When they wanted a situation they induced the people of some village to petition the Church Missionary Society

* The Hindus, however, adopted the system of mutual instruction ages before it was acted on by Dr. Bell, who was only an imitator.

to establish a school, and appoint them as teachers; if their application was refused, they petitioned next that a preaching chapel might be established, knowing that a school would be connected with it, and then they professed to be enquirers in order to be retained in employment!

Mr. D. had fourteen schools under his superintendence, scattered over a space of forty miles in diameter, comprehending a population of 40,000. The schools contained 1000 boys, and cost each per month thirteen rupis. Mr. Deer was indefatigable in superintending them, and devoted three hours daily to giving instruction in them: he spent his mornings with the young, and his evenings with adults, to whom he opened his house and gave them free access; "he gained the confidence of the people by his kindness." He assembled the pandits every week, and instructed them in the Scriptures, Ellerton's Dialogues, &c., which they taught in the schools. He remarks, "I can scarcely conceive of any sphere of labour more interesting or more important than this; twenty-five school sircars having under their daily instruction not less than eleven or twelve hundred children, from perhaps not less than 150 villages."

It has been observed respecting the results of these schools, "that apathy among the people, which is so distressing to the missionary, is very much conquered by the scholars." When Mr. Linke superintended them, the respectable natives subscribed twenty rupis monthly towards their expenses.

A school has been established in the neighbourhood of the coal mines, where 1400 natives are employed.

Various interesting particulars could be detailed of the good results of these schools. In 1822, one of the scholars of Captain Stewart's schools was appointed

mandal, or head of the village, on account of his knowledge, acquired at school: none of his family held so high an office before. Another became teacher at Bankura. In one of the schools, where no prize had been given, Mr. Deer observed a boy weeping, and asking the cause, he brought a charge against his teacher of carelessness in instructing, which caused him the loss of his prize. Mr. Deer subsequently paid the teachers according to the number and proficiency of their pupils; he also compiled a commentary on a portion of the New Testament, in the form of question and answer, which the boys copied out and carried home with them.

THE ENGLISH SCHOOL AT BURDWAN.—In consequence of the success of the Vernacular Schools at Burdwan, the Church Missionary Society determined to form a central English school, for the instruction of the senior classes in the thirteen Vernacular schools, "to form an efficient corps of teachers and translators, who might be employed in different departments of labour in diffusing knowledge among their countrymen." And one part of the plan was that the boys were to receive *board and lodging*. This was the first *boarding school* for *heathen* boys established in India. The pupils lived at a distance, and used to visit home on Saturday; they were thus more under missionary influence. At first none would live on the mission premises, being afraid of losing caste.

In 1819, Captain Stewart purchased a plot of ground in Burdwan, and commenced building a residence for a missionary, who was to superintend the English school about to be erected in the neighbourhood. The same year Mr. Jetter arrived, and took charge of it. The Rev. T. Thomason, chaplain, visited it, along with Major Phipps,

and Mr. Sherer, in 1820, when the number of boys amounted to fifty, and was greatly pleased with the answering of the pupils: he remarks, "However the boys may dislike Gospel truth, they do not object to the learning of English from the Gospel itself." This school was frequently visited by Mr. Thomason; he observes of it, "By connecting the English with the native language, we have a facility in the introduction of our books. If they will learn English, it appears natural to them to learn it from our own writings."

In 1822, the school was removed to the mission premises. The greater part of the boys forsook the school, their parents thinking it to be a deep-laid scheme to make them Christians. As an instance of the fears of the natives, we have an account, about the same period, of a female school that was opened at a neighbouring mission station: a steamer happened to be proceeding up the river for the first time; the old Brahmans spread a report that this steamer was nothing but a sea monster, having wheels for fins, and smoke for breath, which was coming to devour the girls—the consequence was, the school was emptied. Mr. Perowne bestowed great attention on the schools, from 1820, until his departure to England in 1826; twenty of the boys attended family worship in the chapel, and used to go to hear Mr. Perowne preach, though they were not Christians. In 1823 he baptized the senior monitor; the school declined after his departure; but it was re-established towards the close of 1832. The Raja of Burdwan subscribed liberally towards it: he has established also an English and a Sanskrit school at his own expense, in the town of Burdwan. The former Raja was noted for his liberality to objects of idolatry, and, as an instance, in 1831 part of the temple of Jugganath, near Burdwan, was burnt by lightning; the

priest applied to the Raja for aid, who offered to the shrine a small cart of silver in the shape of Jagganath's car. The present Raja, on the other hand, encourages education and native improvement in his district. A former Raja, in 1820, expended £120,000 on a pilgrimage to Jagganath, and in bribing the Brahmans to let him view the bones of Krishna, for the sight of which he paid £20,000: he died six months after; the Brahmans stated it was owing to his presumption. The old chiefs in Burdwan in former days gave rich endowments to the Brahmans, which in 1768 amounted, throughout the district, to 450,000 bigahs of land; we need not, therefore, be surprised that Burdwan was called in the *Vrihat Katha*, a Sanskrit work, of the tenth century, "the ornament of the earth."

The intention of government to abolish the use of the *Persian* language in the law courts, gave a powerful stimulus to the study of *English*, and consequently an opening was presented for the English School in Burdwan. Mr. Reynolds was appointed superintendent, and the school rapidly rose in efficiency and numbers. The Scriptures were read without any objection, and in 1835 a Brahman, a student of the school, was baptized.

Mr. Weitbrecht, in 1833, raised a subscription for a new building: he applied to the Raja for aid, and states:—

"I told Pran, father of the Raja, of my intention to raise a substantial building in the town of Burdwan, for an English School, expressing a hope of his kind assistance in an undertaking which was calculated to become a great benefit for the rising generation. After musing on my proposal for a minute, Pran said, in his obliging manner, "Go and build a school, I will give you money for it: bring a subscription book, and I will take care that my children and all the Baboos in our employ shall contribute for it." I now returned home, grateful for the results of my first visit in the Raja's palace. A few days afterwards, on a second visit, I received from Pran the noble donation of 1000 rupis for my

school building, and 500 rupis more while the erection of it was advancing. The school is now finished, built of solid masonry, the length outside fifty-four feet, and breadth inside twenty-three feet. On the south side, along the road, a beautiful verandah, with a roof supported by ten pillars, gives the building a stately appearance. One hundred and fifty scholars can comfortably be placed in the spacious hall; but I intend to use it likewise for preaching in the evening, for which the building is advantageously situated at the side of the high road leading through Burdwan, where numbers of Hindus may be collected in a few minutes. The expenses for the whole amounted to 2300 rupis. From several kind friends in Calcutta and other places I received 350 rupis; the balance less will, I hope, be made up in a similar way."

Kailas, a student of the school, was baptized in 1838; his father gave great opposition to it, and remarked, "We have fed and clothed the boy; he was the child of our hearts: we sent him to be instructed in your school, that he might be our comfort and support in old age. I hoped to die in peace, and have the benefit of my funeral obsequies. Now my hope is broken, my prospects are blasted, the honour and holiness of our caste are fading away, and we are drowned in an ocean of misery!" We have a similar instance of the strong aversion the natives entertain to their sons being baptized, in the case of Madhu Sudhan Dut, a talented student of the Hindu College, Calcutta, in 1843; 1000 rupis in government securities were sent to him by his relations, with a request that he should immediately take his passage to England, and get baptized there, that no obloquy might be cast on his family by his embracing Christianity on the spot: he refused to accept the gift on such conditions, and was baptized by the Venerable Archdeacon Dealtry. Mr. Rozario taught the school from 1835 to 1839. "The desire to learn English is now flowing in full tide from Calcutta to the Mafussil; so that whereas formerly it was difficult to collect fifty boys, we have now

130 on the list." There is now a Government School also in Burdwan. The Rev. Mr. Dickens became, in 1842, superintendent, and was succeeded by the Rev. E. Reynolds, who remarks of it, "This school exercises a peculiar influence on a class which are not so approachable in other ways, viz., the intelligent and respectable Hindu youths."

An ORPHAN BOYS' INSTITUTION was opened in 1835, under the superintendence of the Rev. J. Linke: it was designed to give a good vernacular education, and an acquaintance with the arts of industry, while the most promising youths were to be taught English, and to be sent to the Head Seminary in Calcutta; there were fifty-six admitted during the first six years: the domestic arrangements were superintended by Mrs. Linke. In 1842, Mr. Linke writes, "The boys are not as diligent as *heathen* boys show themselves to be; the chief reason, I suppose, is their too great, though unfounded, dependence on the missionary for their future support." As a means of counteracting this feeling, it has been found useful to teach heathen and Christian boys in the same school: it has a similar effect on the Christian boys to what the public schools of England have on their pupils —a preparation for the duties and difficulties of life.

In 1845, the institution was superintended by Messrs. Geidt and Reynolds; the first class were instructed in singing three times a week; and it is stated "the cooking and other domestic business are now performed by the boys themselves,"—a plan which is adopted in various normal schools in England and Germany.

In 1834, a HINDU ORPHAN GIRLS' INSTITUTION was established: a number of young females were soon sent to it, as an inundation had desolated the Burdwan district, and the dread of starvation prevailing over the fear of losing caste, induced various natives to give up their

children. Many of them were nothing but skin and bone, and several died from their previous sufferings. Subscriptions were liberally poured in, and the next year witnessed these poor orphans studying the Scriptures in Bengali, a few learning English, all taught to knit and spin, and do all the household work: thirty-six orphans were thus rescued from the jaws of famine, or from being doomed to a life of profligacy and licentiousness.

GIRLS' SCHOOLS were commenced in 1823, by Mrs. Perowne: three attempts had been previously made, but they failed, as a report was spread abroad that the object of these schools was to force the girls to be Christians, and then to ship them off to England. Great opposition was raised to them at first: a Musalman of property, who sent his daughters to the school, was told by his friends, that if he did not forthwith remove them, they would not smoke the huka with him: but Mrs. Perowne, in the course of a year, succeeded so in disarming prejudice, that she had 200 girls under instruction; and one man gave up a temple for a school-house, removing the idol to another place. In 1827, Mr. Corrie, on examining the schools, remarks, "Several of the girls were fourteen or fifteen years of age, it being not unusual now for girls to attend school after being married." They were subsequently superintended by Mrs. Deer and Mrs. Linke.[v]

What a contrast does the present security afford to the past! we have an account of thirty women last century, in the neighbourhood of Burdwan, who, on seeing the approach of the Mahratta cavalry, preferring death to dishonour, plunged into a neighbouring stream, and drowned themselves.

[v] See a further account of these schools in the History of the Society for Female Education in another part of this work.

Bankura is a civil station, containing 6000 inhabitants, situated 170 feet above the level of the sea, in a part of the country where the hills begin to rise towards Bahar; from it is a view of Parasnath hill in solitary grandeur, shooting its arrow points to heaven, and crowned with Buddist temples. Not many years ago, this part of the country was so infested with tigers, "that lands used to be ploughed, and crops cut, to the beat of the drum, to scare away the tigers."

In 1822, a Bengali School was established here by the residents, under the superintendence of the Burdwan missionaries.

In 1831, Mr. Weitbrecht opened three Bengali Schools and Girls' School: these continued in operation for four years; the residents built a school and dwelling-house, and offered 120 rupis monthly if the Church Missionary Society would send a missionary to the station.

In 1832, the schools contained 500 boys and thirty-six girls, and Mr. Kruckeberg went to reside there, in 1833: there was a congregation of eight native Christians. He also conducted English services for the Europeans; he remarks, that he found the Persian education given in the district a great barrier to the spread of Christian truth, as inoculating them more deeply with Musalman bigotry: but he remained here only a year. An English School was commenced in 1834, a thirst for English extending even to this remote region. The residents subscribed 900 rupis monthly, in 1836, to the support of the schools; but their contributions declined, as the insurrection of the Koles broke up Bankura as a civil station, and made it a military post.[*]

[*] Favourable openings are presented for establishing a mission among these Koles; they are an aboriginal tribe, speak an unwritten language, which has no affinity with the Sanskrit—they worship no images, and their chief ceremony is offering sacrifices

to the sun. They have very dim notions of a future state—many of them are adopting of late Hindu practices, such as the *Charak* or swinging, the worship of Siva and the Ganges—the Vaishneas, an offshoot from Hinduism, send missionaries among them, who have made proselytes of numbers. Captain Tickell has published an excellent article on the Koles in the Journal of the Asiatic Society of Bengal.

Calcutta.

The city of Calcutta has been raised, like Petersburg, out of the swamps, though now it is a city of palaces. It contains a population of 500,000, and within a circumference of twenty miles 2,000,000. There are about 6000 native youths at present studying the English language in Calcutta, and, as one result, caste is rapidly on the wane, while English ideas and modes of thought are every day gaining more and more the ascendency, so as to justify the remark of Count Bjornsterjna, "If we would see Europe transferred to India, we must visit Calcutta." The city derives its name from the famous temple of the sanguinary goddess Kali, which has stood there since the period when the Ganges rolled its waters down through the Sunderbunds.

In 1815, Mr. Pratt, the Secretary of the Church Missionary Society, wrote to Calcutta, recommending the securing a territorial possession there, and proposing to send out a printing press and superintendent of schools, adding, "India must be converted to the faith chiefly through the instrumentality of her own sons." The Rev. D. Browne laid out much money on Aldin, near Calcutta, and abandoned the thought of returning to Europe, in order to devote his leisure exclusively to the good of the natives: he intended making Aldin a mission station, and after his death his widow generously offered

the property to the Church Missionary Society, but they declined, not wishing to interfere with the neighbouring Baptist Mission of Serampur. But in 1820, Mr. Pratt wrote out again, urging strongly on the Calcutta Committee the forming without delay a Christian Institution in Calcutta, similar to one at Madras, to comprise a mission house, a church, seminary, printing and binding establishment. The Calcutta Committee, in consequence, purchased for 20,400 rupis an estate at Mirzapur, which had been previously a *tannery*;* it was purchased out of a sum of 30,000 rupis, given to Mr. Corrie by Major Phipps for mission purposes. The neighbourhood was so insecure a few years previous to that period, that no native would venture out at night with a good shawl on, as he would be liable to be robbed or murdered: while a dense jangal and filthy tank occupied the site where now a Christian temple raises its head. It was regarded as important to have it fixed in the centre of the native population; "by this means the Society will operate on that class of natives, who, by their rank, wealth, and knowledge, possess the most extensive influence on the country." In 1822, the Rev. J. Wilson arrived. On his embarkation for India, he received instructions from the Committee of the Church Missionary Society, "to make it his *first* and prominent object to learn the language,"—"Study every thing relating to the heathen, their modes of life in all their details, the divisions and distinctions of their caste,"—"Study espe-

* A tannery, at that period, was a great innovation on Hindu customs, as no Brahman of high caste could touch leather without being polluted; and towards the close of last century, in Calcutta, if a person required a pair of shoes, he had to advance the price to a tradesman, who bought a cow, had her killed, and her skin tanned, before the shoes could be made—such an innovation was shoemaking on the customs of the Hindus.

cially to counteract the impression which always prevails at first, of being what is understood by the term, European gentleman, one who is necessarily of a station and manners infinitely distant from, and removed from and above the people." He faithfully carried out those directions. After a useful career in Calcutta, he quitted it for England, but died of dysentery at St. Helena, September 21st, 1828. In 1823, the Lottery Committee opened a new street, close by the premises, "which converted an unhealthy swamp into a dry and salubrious residence." The Rev. T. Reichardt arrived the same year: he was a native of Heidelberg, and acquired a classical education at Stuttgard. After studying at Basle, he proceeded to Calcutta: in 1825, along with Mr. Bowley and Abdul Masih, he was ordained by Bishop Heber. Having been previously a Lutheran minister, he received ordination from the Bishop, in order that he might be a *recognised* minister of the English Church, and also that his ministerial acts might be of legal force, as in India the marriages of Dissenting ministers are not considered valid in point of law. Here he laboured for six years, until his connexion with the Church Missionary Society was dissolved: he then opened a Boarding School for Girls in Calcutta, in which he laboured diligently both for the spiritual and temporal benefit of his pupils. He was an able superintendent of the Church Missionary Society's press for four years, a good Bengali preacher, and an active visitor of schools. He composed in Bengali—*a Catechism*, refuting most of the idolatrous notions of the Hindus, with Scripture proofs—*Dipak*, a catechetical summary of Christian faith and practice—*Hymns* for native Christians—*Compilation of History and Geography*—*Dharmaprakash*, a tract, in poetry, on the Essence of Religion: from his neglect, however, of the study of the vernacular writers, his style

abounds very much in foreign idioms. He closed his useful career at Bhagalpur, August 8th, 1836.

Mr. Jetter left for Europe in 1824, in consequence of his suffering from a fever, which raged so dreadfully in Calcutta, that the public offices could not be kept open. About the same time, a Church Missionary Association was formed, in order to increase the funds, and strengthen the missionary by local co-operation. Mr. Wilson preached a sermon on the occasion; a meeting was held afterwards, and 3000 rupis were subscribed at the meeting.[y]

The Rev. J. Maisch died in 1825: he came out to India in 1822, with Mr. Reichardt, and is the only Church Missionary buried in Calcutta.

In 1822, the sacrament was administered for the first time to the native Christian congregation, composed of thirteen communicants, and a Mission Library was formed, composed of "a large collection of well-selected books, received from England, being the liberal grant of a pious lady in Scotland, sent out for the purpose of establishing a circulating library for the use of well-disposed persons in Calcutta." Considerable additions were made to it from the Old Church Library: it was placed at Mirzapur, in charge of Mr. Wilson; one rupi monthly was to be paid as a subscription. November 12th, 1826, TRINITY CHURCH was opened for divine service by Mr. Deer; Mr. Corrie had laid the foundation-stone of it, and exerted himself very much in raising funds for it: it was long known among the natives by the name of Corrie's Church, and the road to the south of the premises is still called Corrie's Road. Bishop Heber contributed 1000 rupis towards it, the Church Missionary Association 2000 rupis, and the Church Missionary Society undertook to finish it: it was the first church in Bengal in which the

[y] See account of this Association in another part of this work.

Liturgy was read in Bengali, and was designed as "a chapel for the heathen, a house of prayer for native Christians, and a parish church for the Portuguese." The native teachers, along with the Christians, attended the daily exposition of the Scriptures, given by Mr. Reichardt in the church; they received instruction besides twice a-week from him, and gave a *written* account of their labours. New ground was purchased for the premises, which cost 24,182 rupis: the premises, including buildings, have altogether involved the expense of a lac. Another preaching chapel was erected in 1826. In 1827, the Rev. J. Latham arrived, and took the superintendence of the English School. In 1830, the Rev. T. Sandys arrived in Calcutta; there was no missionary at Mirzapur then, and the services were conducted by the Rev. W. Morton, of the Society for the Propagation of the Gospel, and Mr. Corrie. Mr. Sandys soon formed a Bible-class, and commenced a course of *catechetical* instruction on Sunday evenings, at the suggestion of Mr. Corrie. The practice was for many years observed by Mr. Corrie, of visiting the premises on the day subsequent to Christmas day, when he gave the native Christians a dinner, and with some friends, whom he brought with him, he also dined on the premises. In 1833, a burial ground was purchased for the native Christians at Maniktalá. The same year Mr. Morse, who arrived in 1832, was obliged to go to Europe, and Mr. Hæberlin took his place.

A communicant meeting has been held at the house of the missionaries, previously to administering the ordinance; which, it is believed, has proved very beneficial, not only in settling little grievances which may have arisen, and preventing such occurrences in future, but also in conveying to the communicants more correct ideas of the nature and importance of the Holy Supper,

and of the spiritual benefit to be derived from a right participation of the same.

In 1839, the Rev. J. Innes was stationed in Calcutta, and took charge of the Head Seminary. Mr. Sandys writes in 1841, "The native Christian congregation has diminished during the year: too many of the members neglect to attend the means of grace, when not employed directly in connexion with the mission, or in mission families." In 1840, the Rev. J. Long was located here, and in 1843, Mr. Osborne removed from Agarpara to Calcutta, Mr. Sandys having gone to England: he established an evening service in English, for the benefit of the Christian boys, teachers, and catechists, who have had an English education, and also for the inmates of the alms house. This year Mary Ann, wife of John Mutto, the catechist at Mirzapur, died of cholera: when at Agarpara, she opened a Girls' School for heathens. She died happy in Christ: one of her last words was, holding up the Bible to her heathen mother, "If you do not believe, you will be condemned, and I shall have no farther relationship with you." At the communicants' meeting, held on the evening previous to the administration of the Lord's Supper, the native Christians contribute, according to their ability, to the mission cause, thus carrying out the spirit of the primitive *agapæ;* the practice is also observed in the Propagation Missions to the south of Calcutta.

MISSIONARY OPERATIONS.—Messrs. Wilson and Jetter, missionaries in Calcutta, engaged actively in preaching in those little tiled buildings with mat walls, called bazar chapels: they were attended by a few of the crowds that pass in a ceaseless tide all day along the streets. The Pataldanga Chapel was opened in 1820, and the

gospel was preached in it subsequently in the Urdu, Hindu, and Bengali languages. Mr. Wilson writes in 1823, respecting the prospects in Calcutta then, that in Calcutta, idolatry was giving way; but that Deism and Socinianism were abounding. As regards the latter class, an attempt was made, shortly after this, to establish a Unitarian mission in Calcutta; the Unitarian journals, both in England and America, announced success as certain, relying on the sympathies of the Musalmans, and of those Hindus who had renounced idolatry, but their efforts proved truly "montes parturiunt, ridiculus mus nascitur." At this time, prejudice ran so strong, that at the Chapel of Pataldanga, erected near the Calcutta Medical College, where the missionaries preached three times a-week, "the mention of the name of Jesus often emptied the chapel of hearers." Messrs. Reichardt Jetter, and Wilson, preached about twelve times a-week, and were at times gratified by observing "some propose questions in writing at home, and apply to the missionary for an answer." Mr. Reichardt notes in 1827, as one of the signs of the decline of prejudice, "that now, though the name of Jesus is preached, the hearers remain." In 1831, Joshua, a native of Bencoolen, a Musalman, was baptized: he was introduced to a knowledge of Christianity by Dr. Corbyn, who proved a physician to his soul as well as to his body. In 1832, Guru Das, a Khayastha from Tippera, was baptized: he was led to inquiry by a *tract* given to him in his native village; he came to Calcutta in 1832, to inform himself more fully respecting Christianity. His relatives, on hearing this, bound him with a cord, and tied him in a sitting posture to a piece of timber inside a boat, in which they carried him forcibly back to Tippera: however, in six months after, he made his escape, returned to Calcutta, and, after being examined by the Bishop, was baptized. In 1834, an Orissa Brahman

was baptized: he was also first impressed with conviction from a tract given him by a person travelling in Orissa. Brijanath Ghose was a convert from the English School, when under the charge of K. M. Banerji. His parents, finding that he was enquiring respecting Christianity, withdrew him from the school: he returned; they then imprisoned him in the house: he made his escape, however, to Mirzapur, but was decoyed away by a relative, and treated more harshly than before. Hearing that his relations designed to give him poisonous drugs, he again fled: Krishna was summoned before the magistrates, on account of it, but they dismissed the case: the father then referred the question to the Supreme Court, when it was decided, that as the boy was but fourteen years of age, he ought to be delivered to his father. The father seized him—the boy cried bitterly, and appealed to the judge, but in vain; he seized hold of the barristers' table, but he was dragged inch by inch out of the court. He is now a teacher in a Government School in Chye Bassa, among a tribe of aborigines.

Ram Ratna Mukurji was baptized by Mr. Hæberlin in 1835. One day, while in Mr. H.'s house, his brother and another person called to see him; they were admitted, and decoyed the youth to the stairs, when forty persons, who were in waiting, rushed up, tore Mr. H.'s coat, dragged the young man down, and hurried him away in a vehicle,—a scene reminding us of some of the familiars of the Inquisition. A similar case occurred in 1836, when as Dwarkanath Banerji and Gopal Chandra Mittri, two students of the Medical College, were being conveyed by Mr. Hæberlin to the Mission Church, to be baptized, they were waylaid by seventy rajputs, headed by the relatives of the youths, who forced them back.

Mr. Hæberlin in 1836 delivered, during Lent, a course of lectures in English on the evidences of Christianity,

in Pataldanga Chapel; they were well attended, and produced good effects. In 1843, Bipra Charan, who was for six years a student of the Sanskrit College, the grand centre of Hindu *orthodoxy*, was baptized by Mr. Osborne: he was first impressed with truth by hearing it preached in chapels; he forfeited his property on becoming a Christian. In the following year, a Nipalese was baptized: he was led to a knowledge of the truth by his English master and mistress. The former used often to sit up with him till midnight, explaining the Scriptures to him, and the latter was in the habit of praying with him. A man, formerly a Fakir, was also baptized. During part of 1846, some preachers of the Vedantists stationed themselves nearly opposite to where the missionaries were addressing the people, and endeavoured to counteract their arguments by inculcating Deistical sentiments, but they soon desisted. Calcutta can no longer be called "the living solitude of a city of idolaters."

VERNACULAR SCHOOLS.—In 1821, the Calcutta School Society transferred some of its schools to the Church Missionary Society, and Mr. Jetter became superintendent of them. An examination of 600 boys took place in 1822; Sir E. H. East, the Chief Justice, who was one of the founders of the Hindu College, presided. Mr. Jetter states in 1822, that the mention of the *name of Jesus* in a book has kept several boys away from school; that on introducing writing by dictation into a class, he offered one boy a tract, as a prize for his good dictation, —the boy flung it on the ground, saying it contained the words of Jesus Christ. In one of Mr. Jetter's schools, the teacher objected to instruct the boys out of a book in which the name occurred, on which a Brahman stood up and said, Do not be afraid; I have read the book, and

am not a Christian: this gave confidence, and the book was read. The Church Missionary Association in 1824 took the greater part of these schools under their management. In 1825, Mr. Reichardt, on every Saturday evening, explained to the pandits the books taught by them in the schools: "their attention is increasing, and their inquiries often lead to important discussions; they are alternately instructed in the Scriptures, the catechism, and geography; one of them reads a sentence, after which he asks the other the meaning of the words; I ask them questions arising from the subject, and put them in the way of questioning their scholars." Mr. Reichardt, who superintended twelve vernacular schools, containing 700 boys, gives, as the result of his experience, the following discouraging circumstances connected with vernacular schools: "It is optional with the boys whether they come or not, as the parents do not compel them. Festivals and marriages give perpetual interruptions. Conversation at home is like a mildew on any sound principles or good manners; nearly all the good seed sown at schools is choked by the bad practices in which the boys' relations and friends live. The teachers are indolent. In Calcutta it is a rare instance if a boy stays more than two years in the schools, so as to give a limited period for religious instruction." Mr. Sandys writes respecting them in 1836: "The schools are less in number than formerly; there is so prevalent a desire to learn English, the boys do not remain sufficiently long to receive a good education." In 1832, however, Nobin Chandra Ghose, a young man who had been educated in the Tantania Vernacular School, came forward as a candidate for baptism; he was well acquainted with Christian doctrine: apprehensions were entertained that his relatives would poison him, and he was sent to the village of Raspunji. His relations, however, discovered the place of his retreat; he was

brought to Calcutta, and Mr. Corrie having examined him, recommended that he should be baptized, "as in this case his friends would look on him as irrecoverably lost, and would cease troubling themselves with him any further." He was the first convert from the Calcutta Vernacular Schools. The *Chandrika*, a native newspaper, remarks on the subject, "Alas, the evil of our times! a Hindu, Nobin Chandra Ghose, sits in the same seat with the English, and cheerfully and unhesitatingly feasts upon forbidden flesh and wine: we conclude, therefore, there must be some evil in the birth of such persons; otherwise, how could they give themselves to such practices?"

FEMALE SCHOOLS.—January the 14th, 1822, the first female school was opened by Mr. Jetter: the mothers of several of the children came to see what their children were doing, doubting whether the English could spend money disinterestedly without deriving any profit; they expressed their fears to the *pandit*, that their children would be kidnapped by-and-by: he repeatedly assured them it would not be the case; but they were not satisfied until he gave them a declaration in writing, that if their children should be stolen by the missionaries, they might hang him: in a few days the school increased to thirteen pupils, and at the close of the month the natives addressed a petition in Bengali, to "the exalted, honoured Mr. Jetter," requesting another school to be established: this petition contained the names of the girls who were to be instructed. In 1823, Mr. Wilson writes: "Prejudice among females was some time ago so strong, that they would prefer sitting in the mud to entering a mission house, but now they will come miles through the streets to an examination." An examination was held, when Lady Amherst and the Bishop were present; there were 500 girls in attendance, in twenty-four schools. In 1824, an examination was held in the mission library, Lady

Amherst presided; a sale of fancy articles afterwards, produced 1000 rupis; two ladies acted as collectors in Calcutta, and many ladies of Calcutta sent in fancy articles. A girl of one of the schools refused at home to worship the idols; she persuaded her parents to visit Mr. Wilson, and this led to the conversion of the whole of the family. At an examination held in 1827, at the mission library, Lady Amherst and Lady Gray attended; 120 girls were examined, and a sale of fancy articles took place, which realised 500 rupis.[a]

A CHRISTIAN GIRLS' SCHOOL, for the education of orphans, and the daughters of native Christians, has been established: in 1835, the school was attended in the afternoon by several *adult* females, resident in the mission premises, who learned the Scriptures and needle-work. In 1843, their studies were, the History of Joseph, Bible History, Geography, the Church Catechism, and Ellerton's Dialogues in Bengali; sixteen *heathen* girls also read with them, and all are instructed in needle-work; they also learn English and writing. Few of the respectable class of the Hindus send their daughters to these schools, as they object to their walking in the public streets, and mixing in the schools with girls of a lower caste. Bigoted Hindus have a strong objection to women learning to write, as they think they would employ their time in writing love-letters. Forty years ago, however, in England, many were opposed to the poor being taught writing, on the ground that forgery would thereby increase! Which were more blameable?

An ENGLISH SCHOOL was opened on April the 22nd, 1822, at Mirzapur, "intended as an encouragement for the most attentive scholars in the Bengali schools." The

[a] For further particulars, see the account of Female Education in another part of this work.

boys quitted the Bengali schools as soon as they could read and cipher, and went to some other school to learn English; this school was, therefore, established in order to exercise a religious influence for a longer period over them. It commenced under Mr. Jetter, with eighteen boys: the suspicions of the parents were at first very strong. In August of that year, several boys left because "books on Jesus Christ were introduced." Mr. Reichardt, the next superintendent, found that these prejudices still subsisted. "Some of the boys laughed at him, and smiled scornfully, when he pronounced the name of Christ." Mr. Wilson took the superintendence in 1824. The noise and splendour of heathen festivals proved a great hindrance, drawing the boys away from school for one-fourth of the year. This evil, however, has been diminished considerably. From 1827 to 1829, the Rev. J. Latham was superintendent. On his leaving for England, the school must have been abandoned, had not Bishop Turner, who was a warm friend to English education, allowed Mr. M'Queen to take temporary charge of it, and he soon brought it into a flourishing condition. The Bishop arranged the classes, and afforded them the benefit of frequent inspection. Though the Rev. K. Banerji, a convert from Hinduism, was appointed superintendent in 1833, yet there was no falling off in the number of the boys; but, on the contrary, a considerable increase. The first class read the Bible, Rollin's Ancient History, Euclid, History of England, and Pope's Essay on Man. The teachers attended for an hour, daily, a lecture of Mr. Hæberlin's, on mental philosophy, while the boys were engaged in writing. The conversion of Brijanath Ghese, however, reduced the number in the school, and raised strong prejudices against it. Mohesh Chandra Ghose was appointed master in 1836. The Rev. J. Long became superintendent in 1840.

A CHRISTIAN INSTITUTION was formed in 1835, and was supported by the Church Missionary Association.[a] The irregularity of attendance at the English school, and the small number that continued students for a series of years, caused the committee to turn their attention more to the training up of Christian boys. In 1841, the studies of the senior class comprised the Bible, geometry, Sanskrit, grammar, Milner's Church History, mechanics. In 1843, the first-class boys received instruction in the English school along with the heathen boys, and acted as monitors for an hour daily: this plan was found to prove useful both to heathen and Christian boys.

A PRINTING PRESS was sent out from England to Calcutta in 1819: Mr. Browne arrived as printer in 1822, but died soon. Bishop Middleton observed of him, that the language of his conduct was, "Though I cannot preach for Christ, yet I can print for him." The same year 7900 tracts and books were printed in Bengali. During the years 1824 and 1825, six millions of pages were issued from this press; of these, one-half were on account of the Calcutta Bible Society, one-twelfth for other societies and individuals, and the remainder for the Church Missionary Society. In 1836, 113,000 tracts and books were printed for the Bible and Tract Societies. Mr. Reichardt was for several years superintendent, and after him, Mr. Rozario. The press was sold in 1843, as presses had multiplied so in Calcutta, that printing became cheap, whereas when the press was commenced, books were sold very dear; a copy of Scott's Commentary formerly sold for 250 rupis; and so of other books in proportion. This press supplied large quantities of tracts to the missionaries for distribution. "A missionary without books somewhat resembles a soldier without arms."

[a] See account of the Church Missionary Association.

OUT-STATIONS.

TAKARPUKAR is a village twelve miles distant from Calcutta; there are few Brahmans in the immediate neighbourhood, for, like the monks in the middle ages, they choose a rich soil to dwell in. This district is intersected with swamps. The neighbourhood is composed of groups of villages seated on little knolls, elevated but a few feet above the level of the country, which has the appearance of a fresh-water lake; during eight months in the year the villages are accessible only by canoes, scooped out of the trunks of trees. Many of the houses have a picturesque appearance, built on mounds in the midst of rice-fields.

In 1830, a spirit of inquiry arose among these poor *rayats* and fishermen: a school of thirty-five boys, and a chapel, were opened at Raspangi. Mr. Sandys visited it, and found thirty persons anxious to become catechumens. Among those whom he subsequently baptized at Kali Gachi, was Ganga Ram, eighty years old, a period of unusual longevity for a Hindu, and when few are inclined to change their ancestral faith. In 1831, a school, which had been established at Raspangi, was almost deserted for a time, in consequence of a report circulated, that its object was to destroy caste. A school of 100 boys was established at the village of Byala, through the exertions of the Rev. S. Hovenden, chaplain of the Kidderpur Military Asylum; it was subsequently supported by subscriptions collected by the Rev. J. Macqueen. In 1832, the school at Byala was closed, in consequence of the Zemindar forbidding any to attend it—his word was law; but in 1833 it opened again, and had 100 pupils; there were fifteen Christians resident in the village, and a chapel was erected, where Mr. Sandys met with a favour-

able reception from a Portuguese family, "who in dress, language, mode of living, and, indeed, in every thing, excepting their religion, were completely assimilated to the surrounding natives." An opening was also presented at Kalpi, near Dimond Harbour.

A school was commenced in 1832, at Dighipara, by Mr. Sandys: on his visit he remarks, respecting the want of education, "I could not ascertain there was a single school in any of the villages we passed along for fifty miles, excepting Kidderpur and Byala, both near Calcutta." In 1834, Mr. Hæberlin, who took charge of the mission, baptized twenty-nine adults connected with Dighipara, a village twelve miles from Kulpi. Some years previously, a government surveyor visited that place, and had with him a native Christian, who preached to the people, and they wished to have a school. In 1833, some native Christians went to Dighipara, a village sixty miles below Calcutta, to endeavour to reconcile to her husband a young woman who had lost caste by eating with Christians: they failed, but conversed with the people on the subject of Christianity: a school was established in consequence. Inquirers came forward, but the Zemindar prohibited their attending the preaching of the Scripture-reader placed among them: he took away the crops and twenty bigahs of land belonging to an inquirer; the man resisted, and was imprisoned by the Zemindar for three days, while the barber and washerwoman of the village were prohibited attending those receiving Christian instruction. Notwithstanding this persecution, inquirers increased, and in 1835, the number of Christians amounted to forty-five; several of the boys were placed in the Mirzapur Christian Institution, to receive a better education than they could acquire in their own village. A system of petty persecution was kept up, "and some of the poorer people have left the place for want of

employment, as no one will engage Christians." In 1839, Dighipara was transferred to the Baripur Mission.

In 1836, a chapel was built at Takarpukar, on the Dimond Harbour road, a great thoroughfare, through the exertions of Mr. Hæberlin. The same year the native Christians at Gannya erected a chapel at *their own expense*. The mission was placed subsequently under the superintendence of the Rev. J. Linke, and has been subsequently visited by the Rev. T. Sandys and Rev. J. Long.

BUDGE-BUDGE, a village noted for its ancient fort, is situated on the banks of the Hugly, sixteen miles south of Calcutta.

In 1830, a school was established here, which the next year contained eighty boys, taught by a native Christian. In 1832, another school was opened at Panjali: Mr. Kirkpatrick, the superintendent of the cotton mill of Fort Gloucester, " the *only* cotton mill in Asia," gave a room in the mill for a school-room, and as there were 400 boys employed in the mill, many of them attended: two girls' schools were also commenced. In 1833, four persons from Budge-Budge were baptized. In 1835, a catechist resided here, and on Sunday preached to the adults. But the schools were subsequently given up.

" Ram Dhurn, native catechist and school pundit, and one sircar, are employed at Budge-Budge. Ram Dhurn teaches the people in the school-room on Sunday, and during the week goes out into the surrounding villages. Whenever this place is visited by the missionaries from Calcutta, the people manifest great eagerness for tracts, and readily enter into conversation on the subject of religion. At present, however, little else than sowing the seed has been accomplished. A very respectable young man came forward about four months ago, as a candidate for baptism; but the opposition and persuasions of his friends were too much for him. He brought back to the missionary the Scriptures and tracts which had been given to him; and said, that if he em-

braced Christianity his parents would die; for they had eaten no food since his determination had become public, and the idol-house, by which his parents were supported, was deserted. His parents told him that hitherto he had not understood the Hindu shasters; and that it was unreasonable for him to change his religion before he really understood what his own religion was; and they promised to give him a pundit to explain the shasters to him."

The village of AGARPARA is situated in a lovely spot on the picturesque banks of the Hugly, seven miles north of Calcutta; near it is Dakinshahar, which in former days was a hunting seat of the Nawabs of Chitpur, and abounded with tigers. There are 10,000 Brahmans in the neighbourhood, and the densely populated villages near it afford very favourable opportunities for preaching.

The mission was founded by Mrs. Wilson, who, through her own exertions, raised subscriptions for the erection of a beautiful church, "which throws its Gothic shade over the Ganges' waters, to testify against Ganges' worship." This church, with the buildings, cost 25,000 rupis, and was consecrated in 1842. Mrs. Wilson made repeated applications to England for a clergyman and his wife. In 1839, a congregation at Liverpool offered to support a married missionary at Agarpara; but no missionary was then sent out. The Rev. Messrs. Wybrow and Pfander took charge of the mission for a short time. Mr. Osborne was stationed here during 1841; there were forty communicants; he found catechising of great use to the people, "as most of the native Christians are sadly ignorant and weak in the faith." A communicants' meeting was held previous to the administration of the sacrament every month, "when differences are settled, and the importance of preparation pressed on them." In 1842, Mr. Rozario succeeded Mr. Osborne in the charge of the mission. He conducted "a meeting of the catechists and teachers on the first Monday of every

month, with an especial view to supplicate success on our labours. On these occasions each catechist gives an account of his work, his trials, and his encouragements during the preceding month; and I take the opportunity to counsel, strengthen, and encourage them." The Gospel is regularly preached in the neighbouring villages by Mr. Rozario and his teachers. In 1843, one young man, a Brahman, was converted through means of a tract, "The True Refuge," given him. Another Hindu, a servant, became a believer in Christianity in consequence of the instructions afforded him by his master.

An English School was opened in June, 1840; Mr. J. Cæsar was appointed the head master. In 1843, Mr. Rozario became superintendent; all the heathen teachers were dismissed, Christian ones being substituted in their room, and Guru Charan Bhose, a Christian convert, became head master; yet the school rose in numbers, though there were three other English schools in the village, conducted by heathen teachers, who gave secular instruction only; these, however, were all closed in 1845. Two of the students became Christians, and another, of whom strong hopes were entertained, the only son of a Zemindar, adopted Vedantic principles—"thus soothing his conscience and retaining his inheritance." In 1844, it is stated "a youth of the second class was compelled by his friends to tear his Testament in their presence, because he openly defended the doctrines and precepts of that book, and refused to marry a second wife." The spread of Christian principles had alarmed the educated class of Hindus, who were as much opposed to Christianity on the one side, as they were to superstition on the other; in order, therefore, to check the spread of truth, they established, in 1845, two *Sabhas*, or congregations of Vedantists at Agarpara.

In 1841, three VERNACULAR SCHOOLS were founded at Rajahat and Errador, in connexion with the Agarpara mission.

CALCUTTA HINDUSTANI MISSION.—This mission was founded by Mr. Corrie, and designed for the benefit of those natives of Calcutta who speak only the Hindustani, amounting to more than 10,000, some of whom were professing Christians, "debased and overgrown with disease and poverty." Mr. Corrie, from his residence in the Upper Provinces, felt an interest in the Mohammedan population of Calcutta. At an early period, Abdul Masih, who was a good Arabic scholar, came to Calcutta, and preached in his own house in the Urdu language, three times a week: a number of native Christians used to attend. This continued until Abdul left Calcutta.[b] Little was done subsequently until the appointment of the Rev. J. Thompson and the arrival of Miss Bird in Calcutta; she devoted much of her time to visiting in their houses many families descended from Christian parents, but who spoke only the Urdu language, spending every Thursday in instructing them at her own residence; and for the last two years of her life, she was joined by some native Christians, with a Christian Maulavi, who read the prayers and an exposition from the Bible, previously prepared by Miss Bird. One hundred and fifty-five families were thus receiving instruction when she was cut off by death: along with the Rev. J. Thompson, she visited the *pardá* ladies, many of whom used to

[b] His baptism, in 1811, by the Rev. D. Brown, excited a great ferment among the Musalmans of Calcutta; they offered him large sums of money if he would renounce Christianity, or quit the place; they persecuted him, and he was twice, on frivolous pretexts, summoned before the English magistrate, and discharged with costs.

go upon the roof, when Mr. Thompson preached to them.[c]

A chapel for Hindustani worship was erected at Kalinga, in 1832, and two Musalmans who heard the Gospel, were baptized the same year in it. In 1835, church service was held twice every Sunday, by Mr. Thompson ; the attendance amounted to sixty. Thirty-four Musalmans were baptized by Mr. Thompson the same year. In 1839, a chapel was opened in the midst of the Musalman population, which excited a great sensation ; several Maulavis came down from Hugly to refute the Christian doctrines which should be preached there ; afterwards every species of annoyance was given, the chapel being situated near the Mohammedan College, the focus of Moslem bigotry and prejudice.

The opening of a new chapel is thus mentioned by Mr. Thompson :—

"On Thursday night, May 7th, 1839, a new Street Chapel was opened in connexion with the Hindustani department of the Church Missionary Society. The place is admirably situated for the work of preaching to the Mohammedans ; being in the midst of their dwellings, and close to their college. It will scarcely accommodate forty people ; but on the night of its opening, and on many other nights, there was a concourse of from 150 to 200, standing close to one another, and extending into the street.

"The opening of this chapel created a sensation hardly before known among this class in Calcutta. Some Molwees came from Hooghly, to try and refute us. However, though weak in ourselves, we have full confidence in our Lord and Master ; seeing that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds ; and being fully persuaded that Christ will fulfil the promise to his servants, to give them a mouth and wisdom which all their enemies shall not be able to gainsay nor resist."

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[c] See account of Miss Bird in the notice of the Ladies' Society for Female Education.

The Bishop laid the foundation-stone of a new church, St. Saviour's, May 21st, 1841, which has not yet been finished for want of funds.

As illustrative of the effects of Christianity on the conduct in daily life, a case occurred, in 1842, of a young native Christian, a member of the congregation, who passed through the Medical College, and received an appointment from Government at Patna; he had been, when young, betrothed to a Hindustani girl, but, unwilling to marry her while she was a Musalmani, he instructed her in a knowledge of Christianity, brought her down to Calcutta, and they were married in Mr. Thompson's chapel.

In 1841 Mr. Thompson dissolved his connexion with the Church Missionary Society, and became chaplain of the Free School, though he still continued to superintend the mission: Mr. Linstedt was appointed catechist, and along with the Maulavi was fully engaged in reading and expounding the Scriptures to the congregations in their houses as well as at the chapel, distributing tracts and the Bible, or portions of it, and holding controversies with the Musalmans.

An English School was established by Mr. Corrie, in 1832; Mr. Thompson reports of it in 1841, "The Mohammedans do not show that great desire for the language and literature of the West which Hindus do." Almost every effort to extend English education among the Musalmans has failed; they entertain as strong an aversion for the English language, as they do for the English religion; their bigoted attachment to Arabic literature gives them a distaste for every other.

Alipur School, situated near St. Paul's Cathedral, and not far from the beautiful villa of Warren Hastings, at Belvidere, was founded in 1835, by Miss Halcott. In 1836 the annual examination was attended by 100 boys.

Miss Halcott, on her going to England, transferred the school to the Church Missionary Society, under Mr. Sandys's superintendence.[d] In 1839 it was connected with the Hindustani Mission, under the charge of Mr. Thompson. In 1841 a student of the school was baptized; many of the parents withdrew their children in consequence, so that the numbers fell from 130 to thirty; but the panic gradually subsided, and in 1842 the numbers rose to 120.[e] The first-class boys read Milton's Paradise Lost, English history, and Scripture.

A HINDUSTANI SCHOOL was established in 1833; the pupils study Persian and Urdu.

A GIRLS' SCHOOL was formed in 1834, by Mr. Corrie; the ensuing year it contained thirteen girls, but was soon abandoned for want of funds.

This mission was transferred to the Society for the Propagation of the Gospel in Foreign Parts in 1846, and the Rev. S. Slater is appointed to it; vigorous efforts are being made to raise funds to complete the church.

DUM-DUM.

This is a station of the Artillery, five miles from Calcutta.

VERNACULAR SCHOOLS were commenced here by Mr. Macpherson, the chaplain, and Mr. Corrie frequently

[d] The practice which Kali Chand, the head teacher of the School, observed, of reading the Scriptures in his own family, led to the conversion of Dasi, a Hindu female, and of advanced age; she afterwards learned to read the Bible. Many other cases could be mentioned, where the embracing the doctrines of Christianity has given a stimulus to the mental powers.

[e] Interest is opposed to bigotry; the natives attach such value to an English education, that they send their children to schools, though they know their sons will lose a belief in the faith of their forefathers.

visited them. In 1835, Mutto, a native of Kaikhali, where the first school was established, was baptized, by the Rev. H. Hutton; he has since laboured very successfully as a catechist at Agarpara and Calcutta.

A chapel was built here in 1831; Rutten, a native Christian, held service in it twice every Sunday with a few Christians; and four persons were baptized in it the first year of its being opened.

An ENGLISH SCHOOL was commenced here in 1844, by the Rev. J. Long. Several of the Artillery officers take a lively interest in it, and contribute liberally to its support; while the religious instruction of the pupils is given by the Rev. H. Hutton, the chaplain. Public monthly examinations are held, which are attended by various residents in the station.

At BARASET, a village six miles from Dum-Dum, an *English School* was opened, in 1835, by Mr. Hæberlin, at the earnest request of the inhabitants. In 1841 it dwindled down to twenty-five boys in consequence of the want of an efficient master, and the conversion of a pupil, which caused the more wealthy portion of the community to withdraw their children, and to institute other schools for their instruction. The Government gave them the use of a building which was formerly a College for Cadets. A new school was opened by the Church Missionary Society in the village of Katora; a rich babu allowed apartments in his house for a school-room.

Chunar.

THE town of Chunar is situated on a bluff rock, jutting out into the Ganges, of which it commands a fine view: it is called in the Hindu writings Charanadri, because, according to the Puranas, one of the feet of the giant Vindhya rested on it, while the other reclined on Gaya, 100 miles away from it. In 1765, Chunar, which was then regarded as a second Gibraltar, was taken by the English; and in 1781, afforded refuge to Warren Hastings, when he fled from the fury of the mob raised against him by Cheyt Sing. It is 574 miles distant from Calcutta.

There are in the district many of the followers of Kuvir, a Hindu Unitarian, who is equally reverenced by the Hindus and Musalmans; he was a weaver, and lived in the days of Shir Shah, the Cromwell of Indian history; his followers resemble Quakers in the simplicity of their dress and manners. When he died, a violent dispute arose between the Musalmans and Hindus as to whether he should be buried or burned.

Mr. Corrie resided three years at Chunar, and was deeply affected with the moral degradation of the European invalids and their native wives, bearing the Christian name, but destitute of the Christian character. At that period few English ladies ventured to round the stormy Cape; Europeans, consequently, formed connexions with

native women; but it was found at Chunar, that when the women became Christians, this connexion ended in marriage. An author remarks: "The European population of Chunar is composed of invalids, men whose constitutions have very commonly been injured more by their own vicious propensities than by the effects of climate or the casualties of war, and who have grown too old in evil habits to be easily reformed. Having little military duty, they lead a life of indolence, and have no resources wherewith to beguile the tediousness of a monotonous existence." Dr. Tytler, in 1826, states they were "infinitely more demoralised, and more ignorant of moral or religious obligation, than the natives around them."

Mr. Corrie began his ministry at Chunar, and always manifested a strong attachment to the place where he was stationed, in 1807, on his arrival in India. He soon learned to read and speak the Urdu, which he studied during his voyage from England; he employed a native Christian there to conduct a school. In 1814, the Church Missionary Society made an allowance for a *Scripture-reader.*[f]

In 1815, Mr. Bowley came from Agra to reside on the premises which were presented by Mr. Corrie to the Church Missionary Society, at the recommendation of Mr. Thomason, who, while visiting the Upper Provinces, as Chaplain to the Governor-General, devoted his leisure time to promoting religion among the natives. In 1818, the number of native Christians that attended

[f] The practice of employing Scripture-readers, which has been attended with such success in Church missions in India, has been lately adopted as part of the machinery of the Church, by the Bishops of Winchester and London, and the success of the measure is likely to facilitate the revival of the Diaconate, as maintained in the Primitive Church.

worship amounted to eighty, and there was a visible improvement effected in the morals of the 205 European invalids, who retired for life to Chunar as the Indian Chelsea.[g] The native Christian women, instead of being exposed to every species of temptation during the absence of their husbands, were receiving a course of instruction from Mr. Bowley, who taught thirty-two adult natives to read. "The women have meetings among themselves. On the evenings the place of worship is occupied by the Europeans, when they sing hymns, read a portion of Scripture, and pray, both from the Church forms and extemporary." When Mr. Bowley came to Chunar there were thirteen Christian women receiving instruction from a Musalman Maulavi, who also conducted public worship: in 1815, one of them, a Mrs. Bryan, died in the Lord; she committed to memory the morning and evening prayers of the Liturgy, and, when no catechist was in Chunar, she conducted worship for the native Christians.

A Mr. Turnbull, in 1818, made a grant of a piece of ground for a church, which was speedily erected; a handsome tower was subsequently added, and Mr. Bowley remarks respecting it: "The tower attracts the attention of the natives from a distance, and leads to frequent visits and inquiry." Part of the church was pewed for the accommodation of Europeans, and the rest "left open and matted, to admit of natives sitting in their usual posture." The Marquis of Hastings subscribed 1000 rupis towards it; the native Christians gave 119 rupis; 2400 rupis were raised in Calcutta; and even some heathens subscribed. In 1819, Mr. Greenwood was located at Chunar, and placed in charge of the native

[g] Mr. Bowley mentions the case of a pensioner at Chunar, in 1821, ninety-six years old; he had been sixty-six years in India, and was never sick.

Christian congregation and schools: he established a boarding school also, which supported him.[h] Mr. Corrie, on his visit in 1819, observes how the labours of missionary societies tend to attach natives to the English nation, " by uniting their most important interests." At the suggestion of Mr. Corrie, a quarterly district conference of the missionaries of Chunar and Burdwan was established.

In 1822, the first asylum for native *widows* that modern India has beheld, was established at Chunar. On government being memorialised, they made a grant of money for the erection of twelve houses for that purpose. It was stated then that thirty-five native Christians were learning to read the Urdu New Testament; those who, from weakness of sight, could not learn, committed to memory the Catechism, and The Morning and Evening Prayer.—Mr. Bowley catechised the native Christians every week; and in singing he discarded the native metres, remarking, " We have given up our hymns in the Hindustani metre, and have substituted others in English; the former were rather offensive." He allowed no persons to receive the sacrament who did not intimate to him their wishes previously; then, if he did not approve of them, they were requested to defer coming. The native Christians subscribed 172 rupis

[h] Mr. Greenwood's " preaching in English three times a week at Chunar, diverted him from his missionary duties." He subsequently dissolved his connexion with the Church Missionary Society, and became tutor to the Raja of Burdwan, who, on his death, allowed his widow a pension of 1200 rupis per annum. Mr. Greenwood served in a curacy for eighteen months previous to sailing for India, as Bishop Middleton would not ordain missionaries, not recognising them as under his jurisdiction; hence Abdul Masih received Lutheran ordination. The Bishop would not license missionaries, on the ground that missionary duties were not referred to in the Canons.

that year to the Church Missionary Society. In 1823, at the request of the Corresponding Committee, several gentlemen of Chunar formed themselves into a *Missionary Association*, to regulate the temporal concerns of the mission; it raised considerable subscriptions, but, owing to the removal of its early supporters, it declined; in 1829 it revived a little, and 666 rupis were collected for it in three months.

In 1825, Bishop Heber confirmed fifty-seven natives. Mr. Greenwood having left for Calcutta, in 1827, Mr. Morris succeeded him, and received a salary from government, "on account of the instruction afforded to the native Christian congregation, the greater part of whom are connected with the European troops, and are all subjects of government." The son of Abu Talib Khan, the celebrated traveller, was baptized by Mr. Bowley; his first impressions in favour of Christianity, arose from his receiving a Persian Testament from a civilian of Chunar, who afforded him also occasional instruction. Triloke, a Zemindar, was also baptized this year. An attempt was made to disinherit him in consequence;[i] but he succeeded in retaining his share of the land. A native widow died and left to the mission 300 rupis. One of the widows used to meet the other widows twice a-day in the alms-houses, for family worship: "thus the infirmities of old age are soothed, and their minds are prepared for that eternity which is at hand for them." Mr. Corrie visited Chunar in 1826, and remarks, "The hearty responses of the natives reminded him of the ancient way of pronouncing Amen." In 1828, sixty native

[i] As, in consequence of becoming a Christian, he could not perform the *shraddha*, or masses, for his ancestors; but his father, when dying, placed such confidence in him as a Christian, that he committed his property and the care of his family to him.

Christian adults had learned to read. Mr. Friend arrived here in 1828; but, after a useful course of labours for six months, he died, in consequence of exposure to a hot season, and neglecting to send for medical aid in time. Mr. Eteson was appointed here in 1829. His salary was paid by government, in consideration of his ministering to the Europeans.

In 1832, a CHRISTIAN VILLAGE was formed by Mr. Bowley, to afford employment to native Christians, and to bring them into closer contact with the heathen, so that the latter may see the native Christians' conduct in contrast with their own: the ground was purchased for 1000 rupis, given by a Mrs. Williams, who attended Mr. Bowley's ministry from 1816 to 1842, when she died, at the age of ninety, and left 2100 rupis, which were appropriated to the maintenance of Christian readers: her husband, who died in 1827, was the oldest European in India, and attained the age of 101. In 1831, Mr. Bowley adopted the plan of assembling his readers in his house two hours before day, to explain the Scriptures to them. A native Christian woman died in 1833; when eighty-five years of age, she learned to read the New Testament.[j]

MISSIONARY OPERATIONS.—Mr. Bowley spent a considerable portion of every year in itinerating; his maxim being, "Unless we go to the heathen, they will not come to us." His journals are very copious, but there is a great sameness in them; we shall mention a few things in them which throw light on the superstitious feelings he had to encounter in his journeyings: he mentions a

[j] We find that, in 1834, the pice thrown every Sunday by the native Christians into the poor box at the church door, and at the time of administering the sacrament, amounted to seven rupis monthly,—"the widow's mite," yet showing some zeal.

case near Chunar, in 1816, where a Brahman had eaten at a feast some mutton suet, mistaking it for ghi. When he discovered his mistake, he forthwith consulted the pandits of Benares as to what was to be done; they pronounced that the Brahman who gave the invitation could not be restored to caste, but that the guests might, if they purchased one mand of ghi, another of wheat, and another of jagri, deposited them in a hole under a banyan tree, with a quantity of wood, and then set fire to the ghi, which was to be poured on, and that he, his wife, and an old woman, were to be consumed, together with the banyan tree; the pandit then added, if the tree ever sprouted, their souls were lost; if not, they would certainly be saved. The Brahman agreed to the conditions, but his wife would not. The whole family are out-castes to the present day. Mr. Bowley remarks, in 1820, "It is difficult to obtain anything like a stated hearing in the market-place, or in any place of worship, as the practice of hearing or associating with missionaries, or with any connected with them, is branded with curses." The people were afraid to *listen* to preaching in the bazars lest they should lose caste.

In 1823, Mr. Bowley itinerated to Bhuli, where, with his bullock-load of books, he rested under a tree, the thermometer being at 104. In the evening he made a bed for himself, on which he sat and argued for three hours. At Sasseram he was invited by the raja to reside near a serai; he held a long discussion with the raja's family respecting Christianity, and with a Maulavi, who argued that God, like an earthly king, might pardon sin without an atonement. At a mela, he held an argument with a Yogi, who denied the existence of good and evil, and with a *Paramhansa*, who maintained that nothing imperfect could come from God, and that space was God. In 1824, at Allahabad Mela, he saw a Fakir,

whose hand had been extended over his head for fifteen years; his nails were eight inches long. He was often visited by a *Paramhansa,* who stated, that he attended so strictly to ceremonies that he never allowed his food to be dressed, but by fuel previously purified with water, and dried on the roof of the house; and that if even the shadow of a person below the caste of a Brahman crossed him, he immersed himself in the Ganges at once, to wash away the stain: he also saw another Hindu *saint,* a *Paramhansa,* there, who had gone about naked for ten years, and had been worshipped by many rajas, who placed their treasures at his feet, and stood before him in an humble posture, while he, standing on one leg, abused them at pleasure, and did not hesitate at times to smite them.

In 1826, a chapel was opened; various natives attended it, who would not enter the church as being a building in ecclesiastical style, lest they should incur reproach: soon after it was opened two persons were baptized, who received their religious impressions from the preaching in the chapel. In 1826, Mr. Bowley addressed a great number of natives, who were assembled near Chunar to witness a marriage between a tank and a grove of trees. Tajkan, an invalid sipahi, was baptized the same year, converted through hearing Mr. Bowley preach in the bazar; he was a Kuvirite, though he had been originally a Musalman; when he became a Kuvirite, he experienced no persecution; but when he was baptized, both Kuvirites and Musalmans combined to persecute him. Many of these sects, like the ancient Romans, tolerate all religions but Christianity. He was the instrument of the conversion of his wife also, and when on his dying bed, he distributed copies of the Scriptures, and exhorted his relations to acknowledge Christ. In 1828, another Kuvirite was led to inquire about Christianity, by finding

a tract in a Fakir's bundle, in which it had remained without being read. In 1827, a Zemindar was baptized, who ascribed his conversion to a tract he received, and a copy of the Gospel given him by a Fakir. In 1827, Ram Mohan Lal died; he was a *pandit*, and one of the very few of that class, who, though teaching Christianity in the schools, have become converts to Christianity: his wife turned him out of the house on his being baptized, and would no longer live with him: the boys withdrew from his schools. His wife afterwards became sick, and was visited by a Brahman, who told her she would recover, if she offered a calf to the Brahmans. The same year Ranjit, a Ghosain, was baptized. From 1820 to 1828, Mr. Bowley baptized fifty-one adults. In 1828, Charles Das was baptized by Mr. Bowley; he was educated in the English school, and has since laboured very usefully as a catechist at Garakhpur.

In a tour, made in 1830, to Lakhnau, Mr. Bowley sold many copies of the Scriptures to Musalmans and Hindus. On his visit to Lakhnau, in 1831, he opened three shops for the sale of Bibles—rather a hazardous experiment in that city, at a time when every person went armed, and when it was not uncommon for one man to hold a woman's hands while another cut off her nose and ears, for the sake of the ornaments on them. In 1834, he remarks: "There was scarcely anything encouraging appearing among the Musalmans, and they did not even listen to him with common politeness." In 1835 Mr. Bowley itinerated to Mirzapur, Janpur, and Dudri Mela; he was listened to with attention by the people: at one place he met with a Maulavi, who, in the course of argument, referred Isaiah ii. 2, to the Musalmans; Matthew xxii. 7, to Mohammed; and that the command in Psalm cxlix. was fulfilled in the cry of the muezzim. In his tour, in 1839, to Azamghar, he met a pilgrim

hunter from Gaya, who had been twenty-three years engaged in this occupation; he informed him that there were 1400 *pandawalas*, who have more than 20,000 agents to draw people to Gaya. He met, the next year, a Zemindar, who defended the worship of the pipul tree, as being the residence of a goddess; on which a man standing near remarked, that "as the pipul tree was eaten by elephants, if it could not defend itself against them, how could it defend its votaries?" At Sasseram, in 1842, he states that he addressed "a body of men from Bhudelkhand, in Scindia's territories, going on pilgrimage. These simple-hearted and guileless-looking people gladly received the Word, and in accepting books said, these must have cost you money; and therefore presented me with a four anna piece. I took it, saying, it should be distributed further in charity. (It should be known that Hindus are scrupulous of taking books, &c., as a meritorious gift, lest the donor should reap the reward of the donation. They therefore like to make some remuneration: in the event of a refusal, the article is generally returned.) They promised to meet me at one stage to hear the word more fully. Walked into the bazar and addressed some persons, especially one who had some tulsi plants under a pipul tree before his house, which it appears, prevented him from accepting our books; others collected and heard, and received books." And at Chynpur, the same year, "we pitched our tent close to a place of public resort, by the tomb of a Hindu saint, *Harsu Boirub*, where deluded people come, throughout the year, to present offerings for earthly blessings. This man is said to have been the family priest of an ancient raja, whose house, in consequence of his vying in splendour with his employer, was pulled down by order of his rani. To revenge himself the Brahman sat dhurna (*i. e.* to obtain redress or starve himself to death

on the spot) at his gate, and at the end of twenty-one days died, and because some persons have obtained the desires of their heart after making vows, his tomb is become celebrated for miracles, and fifty families of Brahmans are now supported by sharing in the offerings." But, in 1843, Mr. Bowley's useful career came to a close; he died in his fifty-ninth year, of a disease of the heart; he was about to go out to preach, and while walking across his room he dropped down dead.[k]

[k] Mr. Bowley was a singular instance of what can be effected through the aid of Divine grace, notwithstanding various external disadvantages. The son of a soldier, brought up in the Lower Orphan School, Kidderpur, he was removed from it in 1798, and draughted into the ranks of the Bengal artillery as a drummer boy. While acting in this capacity at Agra, he attracted the notice of Mr. Corrie, who appointed him teacher in his school at that place. From 1814 his voluminous journals begin, and show his unwearied activity. We sometimes see him itinerating over an extensive tract of country, as large as Wales, sheltering himself from the burning meridian heat under his little tent; at other times sailing in a boat of his own construction, and preaching to the inhabitants of the numerous villages that swarm along the banks of the Ganges. And again, like a second Coverdale, transferring the truths of Holy Writ into the Hindui language. Though an East Indian,—a class formerly treated with great contempt by Europeans,—he showed what his countrymen were capable of,—Bowley in the evangelistic line,—Kyd in the commercial; (he made the first docks in Calcutta, and gave its name to *Kid*derpur,)—Skinner in enterprise; (he rose to be colonel, and built a church at Dilhi, which cost him £10,000;) and De Rozio in poetry—are examples to their countrymen. The Bishop of Calcutta pronounces the following justly deserved eulogium on his character: "He was a disciple and friend of Bishop Corrie, and a singular example of what piety, diligence, and love for his work, conjoined with an acute and sagacious mind, and a thorough knowledge of the colloquial native tongues, can effect, in the course of years, under the blessing of Christ our Lord. To him we owe an excellent translation of the Holy Bible into the Hindu. He translated, also, the Pilgrim's Progress. The first

Mr. Richards was appointed to succeed him, but he suffered from bad health, and little has been done in the mission since the death of Mr. Bowley. Mr. Bowley kept up strict discipline respecting admission to the sacrament; those who desired to participate were to intimate their wish a week or month beforehand; they were then, at a convenient time, examined as to their knowledge, motives, &c., and if no objection existed, they were admitted.

Two Orphan Asylums were founded in 1828, for boys and girls, orphans or daughters of converts. Mr. Bowley mentions, in 1833, the case of the happy death of Lucy, one of the orphans; she had been rescued four years

Hindustani Hymn Book, again, and a variety of religious tracts, were amongst the fruits of his indefatigable labours. He was quite unique in his line of talents. The Hindustani Hymn Book is a great curiosity. His death was instantaneous, from disease of the heart." Though unacquainted with the Greek language, he availed himself so admirably of the services of commentators, as to produce, on the whole, a very fair translation of the New Testament into Hindui, at a period when there was neither a dictionary nor a grammar of the language published, and it was regarded in the light of a mere *patois*. In 1820, Mr. Bowley received Lutheran ordination. In 1825, he received Episcopal ordination from Bishop Heber. He translated the Pilgrim's Progress into Urdu; published a series of discourses in Hindui for the use of catechists; and composed a Hymn Book in Urdu. His tract, "Signs of a True Prophet," in which he exposes Mohammed's pretensions, by comparing his life and doctrines with those of Moses and Christ, with the arguments drawn from the Koran itself, has proved eminently useful. When he went to Chunar, he found no translation of the Bible in Hindui; he was compelled, therefore, to prepare a translation of small portions of the Gospel, which he took daily in his pocket to read to the people; "hours and hours were passed in investigation with regard to a single verse." Mr. Corrie, in 1817, gave him every encouragement, and submitted his manuscript to Colonel Wilford, and the work received the patronage of the Calcutta Bible Society.

previously from the tyranny of her mistress, who, though professing Christianity, yet acted like a demon, by burning her with a red hot iron in various parts of her body, for pilfering food to satisfy her appetite. This girl made rapid proficiency in her knowledge of the Bible, and during her illness she showed evident signs of a sound conversion, and breathed out her soul in prayer and praise. In 1834, the asylums contained twenty-three pupils. In 1842, it is stated, " in the Boys' Asylum are twenty-six wards, all rescued from starvation and vagabondism in the district of Mirzapur at different times, and sent to the asylum by the magistrate of the Zillah, or have come in of themselves." In 1843, the Report mentions, that since the asylum was opened, thirteen girls have been married to Christian youths out of it. On the death of Mr. Bowley the orphans were removed to Benares. Many of them entered the asylum in an emaciated and diseased state, having previously subsisted on the parched grain picked up in the bazars.

An English Free School was opened in 1815, composed of the children of invalid soldiers, and of heathens.

An English School was commenced in 1816; the government granted a monthly allowance for a teacher in 1823. A Hindu educated in it was baptized by Mr. Bowley in 1831; in 1834, it contained twenty pupils. Mr. Bowley writes respecting it in 1835, " I have only, as teacher, a poor ignorant invalid, paid twelve rupis a month, with neither spirit nor activity enough even to do as he is bid, to teach an English school of orphans, and intelligent Christian boys." In 1842, it contained forty-four boys, of whom twenty-eight were Christians.

Persian and Hindui Schools were begun in 1816. The practice was adopted in the Hindui school of paying the teacher at the rate of two rupis monthly for thirty-

two boys, and two annas a head for those who can read the Bible.

A Female School was commenced in 1820. In 1823, there were thirty-five *adult* females, and eleven girls, receiving instruction in it: English and Urdu were taught.

Garakhpur.

This district was acquired by the English in 1801, having been made over to them in commutation of a subsidy. It is 7500 square miles in extent, 150 miles long, and 50 broad—the size of Wales,—containing 15,714 villages, and 322 *schools*. The soil is a brown, rich mould, and the greenness of the verdure continues even during the dry season. The Ghogra and Rapti are fine navigable rivers; the latter abounds in kankar. The views from parts of the district are very grand: "The blue hills of Nipal, crowned with the lofty chain of the Himalaya mountains, the summits of which, covered with eternal snow, reflect the rays of the rising sun, and all the wonderful enchantment of the prismatic colours: in favourable weather, the magnificent barrier of the Himalayan mountains is observed to stand out in clear, dark blue above the forest, which runs along the line of the horizon; the peaks and icy pinnacles, as they catch the morning beams, glitter with a brilliancy and beauty scarcely to be equalled." In 1813, one-third of the country was forest or waste land, though the whole district was highly cultivated in the time of Akbar; but subsequently to that, civil wars and the invasions

of the Nipalese depopulated the land.[1] It is now a stronghold of Brahmanism. There is a sect here called the Aghori, followers of Maha Devi, who eat human flesh, even when decomposed, and dead dogs: they are highly venerated by the Hindus, though they use cows' flesh at their meals. The Cheros, Tharus, and other aboriginal tribes, who formerly exercised great power, have now disappeared, or are "reduced to a few miserable remnants, living in the forest." The *Suryabansa*, or solar race, were once the rulers of the country.

The city of Garakhpur contains a population of more than 15,000 Hindus and 8000 Musalmans.

The founder of this mission was R. M. Bird, Esq.,

[1] Professor Wilson, in his account of the Foe Kue Ki, remarks of the Terai to the east of Garakhpur: "A tract which in our day is not only characterised by solitude and beasts of prey, but for its deadly hostility to human life. Yet at the birth of Sakhya, and for some ages afterwards, it was the habitation of mankind, and the field which religious piety loved to decorate with structures intended to testify its own fervour, and stimulate the faith of posterity. By the fourth century of the Christian era, the wilderness had usurped the place of the cultivated plain, the hum of men had yielded to the silence of the forest." In the fourth century, "the monuments of Buddhism were still erect, and some few of the human race still lingered among their shadows." He further remarks: "Such is the history of the past; from that of the future a more cheering prospect is to be expected: and deadly as may be the vapours which the deep shades of the Terai engender, the time may yet come when they shall be scattered before the advance of culture and civilisation, and a more permanently prosperous city, and other, and holier and more lasting shrines shall rise on the site of the birth-place of Fo." Mr. Hodgson discovered a Buddhist column to the east of Garakhpur, bearing on it an inscription, with an edict of Asoka, in the Pali character, enjoining the observance of Buddhism. At Kusie and Bakra other images have been found.

of the Bengal Civil Service. On his arrival at Garakhpur in 1820, he determined to have a mission established here, and accordingly, in 1821, he made to the Church Missionary Society an offer, in the name of the residents—that if the Society would send a missionary to Garakhpur, they would raise 1200 rupis annually towards his support, as well as provide a parsonage and church for him: they assigned, as reasons for the desirableness of establishing a mission there—that it was the frontier English station towards Nipal, and facilities were thereby afforded for studying the Nipalese language; that at Betia, near it, there were 150 Christian families, some of whom could read, and are willing to receive the Hindui Scriptures—and Audhe was adjacent, where there was a number of Musalmans; "the people are remarkably free from bigotry, they attend each other's ceremonies, in some instances they intermarry, and there is a race from this intermarriage which does not belong to either profession, and are consequently peculiarly open to the address of a missionary"—the residents are willing to support schools, provided the missionary will superintend them —there are thirty European residents without any religious service. This appeal was responded to. Mr. Morris was appointed, but only remained four months, in consequence of bad health, and Mr. Wilkinson, along with Mr. T. Smith, came in 1824. Mr. Wilkinson commenced two services on the Sabbath for the English residents, and two for the natives; he held also a week-day meeting at the houses of the Europeans in rotation. The natives attended his family worship, in which he expounded a portion of Scripture to them. The foundation of a native church was laid in 1825, by thirty native Christians, who had been members of the Romish Church, and came from Betia;

a range of tiled houses was built for them, and they were employed in agricultural labour.[m] In 1826, a church was opened on the 1st of August; it was built by the labour of *convicts*, which was gratuitously afforded by Mr. Bird, who was the magistrate. The same year, a parsonage and school-houses were also erected. Miss Bird, who so well deserves the title of the Mrs. Fry of North India, took a part in the mission in 1827, by explaining the Scriptures on a Sunday to thirty native females; and during five days of the week, she held meetings at different houses in town in succession, wherever a dozen females could be collected together.[n] In 1830, Mr. Smith arrived here,

[m] The Betia mission was founded about 1740, by Italian missionaries. The pope felt so interested in it, that in 1742 he sent missionaries, *at his own expense*, to Betia. The first missionary, Joseph Maria, won the favour of the raja by healing his daughter, who was very sick. Two hundred bigahs of land were granted, from the tithes of which the mission was supported. The native Christians gained a livelihood by keeping turkeys, geese, hogs, making umbrellas, &c.: they acquired a good knowledge of the life of Christ from *pictures* hung up in the church, representing the different events in the Saviour's history. There are about 2000 native Christian families residing at Betia.

[n] Miss Bird, when in England, devoted her time and talents to the instruction of the poor and ignorant of the neighbourhood where she lived: she came to India in 1823, and at Garakhpur commenced at once the study of the Urdu, and when she acquired it, she gave a portion of each day during the remainder of her life to translating some work into that language. In 1830, she came to Calcutta, and spent her time, not in English social circles, or in the society of the gay, but in visiting in their homes numerous poor families descended from Christian parents, but unacquainted with English; every Thursday evening she taught a number of Hindustani females in her own house, and latterly a Christian Maulavi read prayers, and an exposition which Miss Bird prepared; fifty females were receiving a course of instruction from

but in 1832 he left for Benares; and during Mr. Wilkinson's absence through bad health, Charles Das conducted part of the duties satisfactorily.

In 1831, at the request of Mr. Wilkinson, Lord Bentinck, who was the unwearied friend of native improvement, and deeply interested in the development of the resources of India, granted for the Church Missionary Society 2000 bigahs of unreclaimed forest land, on a lease of twenty-one years. He was most anxious to

her at the time of her death; on every Monday evening, she assembled a Bible-class of thirty young females at her house, and she also instructed a class of native boys, who attended the school connected with the Hindustani mission. Her literary abilities were considerable; she composed in India a Commentary on Genesis, a Description of England both in Urdu and English, and a Tract on the Ten Commandments: she translated the "Outlines of Ancient History" into Urdu, as also Brewster's Astronomy, and she was engaged on a translation of the History of England. Though strongly attached to her family, she continued in India for the sake of doing good: though lame, her zeal enabled her to endure a degree of fatigue, from which many robust men would have shrunk. The evening before her death she spent at Kidderpur Orphan Asylum, in her usual work of instruction; the next day she was cut down by cholera, in the forty-eighth year of her age, on the 29th of May, 1834. The Bombay Oriental Spectator remarks on her character: "A weak and delicate female, in the bosom of a happy family, in the highest circles of the land, beloved by Christian friends, and surrounded by elegance, taste, and accomplishments, at the call of the Son of Man she came forth to waste her strength, alone, and to labour amidst poverty and ignorance in their most repulsive forms. Hers was pre-eminently an active and cheerful piety: in translating, compiling books, teaching, visiting from house to house, and expounding the word of God, she was indefatigable. Scarcely bestowing on herself the necessaries of life, she gave her time, talents, and money, to her Master: urgently solicited to return to a circle which she loved with the warmest affection, she could not resolve to leave her work, and she died in the midst of it."

encourage European colonisation, and the bringing, through European agency, the millions of acres of waste land in Bengal into a state of cultivation, and particularly in Garakhpur, where, in 1813, one-third of the Garakhpur district was composed of waste land, though in Akbar's time it was highly cultivated; but in the subsequent confusion of the country, the native chieftains allowed it to become wild, in order that the forest might afford them inaccessible fastnesses, secure from the incursions of the Mogul governors.

The Church Missionary Society gave a donation towards it, and by help obtained from various quarters, 500 bigahs were soon cleared: it was designed as a refuge for persecuted natives, and as a means of enabling a Christian community to be brought up in habits of industry, and also to afford an opportunity of training Christian boys in agricultural employment, while they were at the same time pursuing their studies. Mr. Wilkinson was induced to apply for a grant, in consequence of seeing the good effects of a similar grant made by government to the Christians at Betia, on his first visit there in 1826. When Mr. Wilkinson first went to make observations on the ground, three miles distant from the town, he had proceeded but a short distance into the jangal, when the roar of a tiger compelled him to make a speedy retreat; but a few years subsequently, what a contrast! "The cottages of the Christians occupy the place which was once the very tiger's lair, and instead of his angry and hostile challenge, the peaceful, silver sound of Christ's truth is constantly heard in a little church, which has risen up in the wilderness in 1830, under Mr. Wilkinson's exertions." A bazar was erected at the cost of 2000 rupis; the ground cleared was rented to the native Christians at one rupi per bigah: the name of *Basharatpur*, or, the town of joy, was given to the

Christian village, and a pretty Gothic church was erected on the farm in 1835. Mr. Wybrow went to reside, in 1839, on the farm, and makes the following remarks respecting it:—

"It was once a wild jungle, but now luxuriant crops wave where was once the tiger's haunt; and peaceful cottages, a little Mission bungalow, and *Village Church*, stand on the very spot where wild elephants roamed at pleasure. Hundreds of children from our various orphan establishments, as they grow up to be men and women, will find here a comfortable home; and we trust to see a community rising up here, providing for all their own wants, raising their own supplies, exercising among themselves all sorts of trades, and standing in strong contrast with the idolatrous multitudes who surround them on every side. All the Benares boys who do not exhibit sufficient ability and intellectual power to induce us to form considerable expectations from them, will, after learning well to read the Scriptures, and to render a reason for the hope that is in them, be transferred to Garakhpur: there will still remain a goodly number, from which we trust many a useful native catechist and missionary may be supplied."

Mr. Wybrow, pitching his tent on the banks of a tank which was strongly impregnated with malaria, caught jangal fever, and died in December, 1840. It has been ascertained in India, that during five or six years after ground is cleared, there arises a mephitic vapour from the soil, which is deadly to the European constitution. His death was a severe loss to the Garakhpur mission.

In 1841, thirty bigahs of land were kept under cultivation chiefly by Christian boys, who work until near ten o'clock, then go to school till two in the afternoon, and engage again in labour from three until sunset. The rearing of sugar cane was introduced by Mr. Wilkinson, but the wild elephants soon destroyed it. Much of the former success of this farm depended upon the personal exertions of Mr. Wilkinson; for when he returned from

Europe in 1835, he mentions, that "he found the principal part of the reclaimed jangal lying waste, and only three Christian families living on the farm." But this state of things has altered: 300 acres were brought into cultivation in 1836, and thirty Christian families were residing on the farm.

Mr. Wendnagle was for some time in charge of the farm; and, after he left, Mr. Menge, aided by a catechist, who conducted daily worship among the Christians. Mr. Wendnagle remarks, that the chief part of the cultivators are heathen. "The Christians prefer earning a precarious subsistence by the sale of wood from the jangal, to being set down to any regular occupation." Mr. Menge adopted on the farm the plan of catechising the native Christians on a Tuesday evening, respecting the sermon he preached to them on the Sunday.

But much remains to be done: 800 acres of the grant are still uncultivated. Mr. Achison has been lately sent out by the Church Missionary Society, to devote his whole attention to the farm; considerable attention has recently been directed to the subject, through the indefatigable exertions of H. C. Tucker, Esq., the Collector of the district, who has spared no pains in order that it might become what it was originally designed to be—a model farm, and a second Hofwyl arising midst the wilds of nature, and the darkness of Hindu superstition.

Mr. Reynolds was stationed at Garakhpur in 1832. In 1834 application was made to him for baptism, by twenty-two natives, but he did not administer it for the following reason: "The duplicity of the native character induces me to exercise much discretion and patience in admissions into our church, for I feel the sad effects which apostacy has in retarding the effects of our work." He was ordained in 1833, but he soon left for Buxar, and was succeeded by Mr. Moore, who in 1836 was appointed

to Agra. Mr. Wilkinson having, in 1835, returned from Europe, he "found all changed, all strangers,"—a picture of the shifting nature of European society in India. Mr. Wilkinson was obliged to go to Europe in 1840. Mr. Wendnagle was stationed at Garakhpur in charge of the farm in 1841, but was removed in 1844. The neighbourhood of the farm was then greatly infested by wild beasts—in 1842 a bear in the adjacent jangals killed three women, two men, and two children. Mr. Menge took charge of the church and schools in 1841.

The Garakhpur Church Missionary Association was founded in 1824, at the recommendation of Mr. R. Bird, and of the Calcutta Church Missionary Society. Messrs. Corrie and Clerk also took an active part in its formation. Eleven schools were established, but little could be done through the want of suitable books. Four of the members subscribed their names for 98 rupis monthly, and the next year the subscriptions amounted to 2303 rupis. In 1839 Miss Bird established three boys' schools in connexion with the Association. In 1841 it undertook the expenses of the church, parsonage, seminary, and girls' school house.

MISSIONARY OPERATIONS.—Mr. Wilkinson devoted much of his time to itinerancy; in 1828 it led to a considerable excitement and inquiry, and a part of Jones "On the Trinity," and Wardlaw's "Socinian Controversy," was translated into Urdu, for the benefit of the Musalmans. Mr. Wilkinson visited the shrine of Goraknath weekly, and the mohant, or abbot, requested a copy of the Scriptures from him.[*] The districts of Buxar, Ghazipur,

[*] This shrine is about two miles from the town of Garakhpur, to which it gives a name, as Calcutta is so called from the temple of Kali; it is situated in the midst of a beautiful and extensive grove of mangos, is richly endowed, and Hindus repair to it from the most distant parts of India; Fakirs rove over the country to

Mirzapur, Janpur, and Azamghar have been repeatedly traversed by Mr. Wilkinson, and the Gospel preached in the different villages. In 1829 the practice was commenced of holding "public readings and conversations in the bazar generally every evening; one of the readers pronounces aloud a portion of Scripture, or of some suitable tract, the missionary standing by to notice the effect produced, and to answer objections. The attendance is very numerous, varying from one to two hundred persons. At the conclusion tracts are given away to those who can read, and are earnestly sought after." Mr. Wilkinson remarks, a few years subsequently, "the greater part of the converts at Garakhpur are persons from the neighbouring villages, or pilgrims, or religious mendicants, who, having been met with in these journeys, have followed the missionaries home." The labours of Mr. Wilkinson were rewarded, about this period, by the conversion of a Musalman of rank, who was baptized by him; he received the name of Cornelius, and gave a piece of ground to the mission. The following is his history:—

"Sheikh Raji Oo Din was a Mohammedan of rank, influence, and education, and sincerely devoted to the false religion which he professed. Hearing that his nephew had, by the ministry of the Rev. M. Wilkinson, become convinced of the truth of Christianity, and was about to be baptized, he proceeded to Garakhpur, with a full determination to use forcible means to compel his relative to renounce his new creed, and to return to the religion of his ancestors. To the entreaties of his nephew, that he would read the New Testament, and not condemn opinions which he had not examined, he turned a deaf ear; but when Mr. Wilkinson explained

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collect contributions for it. There is no visible representation of God in it, his influence being supposed to preside, while his seat is reverenced. The mohant holds a weekly levée, which is often attended even by rajahs.

to him the peculiarities of the Gospel system, its suitableness to the case of fallen sinners, and its power to convey peace and happiness to the mind, he began to listen with more calmness and deference; and at last consented to accept a copy of the New Testament.

"About three months afterwards he returned to Garakhpur with the same Testament, which he put into Mr. Wilkinson's hands, saying he had read it through and through. How must the heart of that pious missionary have glowed with thankful joy, on hearing him add, 'When I received this book my heart was full of enmity to Christ as the Son of God; and I came to Garakhpur resolved, at all hazards, to pluck a lamb out of his arms. But he was too strong, and too gentle for me: I am not only willing for my nephew to embrace the Christian religion, but I am now come to give myself to Christ, and devote myself henceforward to his service!' From that time the Sheikh did indeed become a true follower of Jesus."

Mr. Wilkinson's account of him at that time is as follows:—

"He is a respectable Musalman, and has been some time earnestly inquiring after truth: he is the headman of a village; and has drawn over a great portion of his people, by his conduct, to forbear persecuting him; and I do hope that a good feeling prevails among them. He is anxious to have a church and school erected to Christ in his village. His age I take to be little more than fifty—old for this country. He is quite patriarchal in his appearance, and really so in character; a very reverend, good-looking man; a person of great respectability; and, what is more than all, so far as he can be judged of, in earnest about his salvation.

"He came to me this morning in great distress of mind. He returned to his people on Monday, and was well received by them all; but on Tuesday night a brother-in-law broke in upon their peace, and, being a man of some consequence and influence among them, turned their hearts from the dear old man by the most false statements and misrepresentations; such as his having been fed with swine's flesh, &c., everything that was obnoxious and offensive to the Musalman's mind: all this was accompanied with threats and violent gestures. I have advised him what to

do, and he has now returned to see what can be done towards a reconciliation; but he will have to endure, I fear, a fresh fight of affliction.

"Kader Buksh and Daniel went this evening to see the good old persecuted disciple, and to comfort and strengthen him. They found him quite solitary. He had just been beset by a number of men, about fifty or sixty, sent to him by the Mufti, a law officer of the court and high-priest of the Musalmans. The disgraceful manner in which they had treated him had a good deal depressed his feelings: this is not to be wondered at, considering the great veneration in which he had always been held: he was, however, blessed be God! firm and unmoved; asserting his determination, in the strength of Divine grace, to continue stedfast in his profession of Christ. May the Lord strengthen him, and confirm him unto the end!"

The next day the plan of attack was, at first, changed. Mr. Wilkinson writes:—

"The Mufti sent a second dispatch of men; not to insult, but to allure him back to their faith. All manner of entreaties were used: and having got all his own people to mourn and lament with them, the trial was very great to him. On finding him stedfast and resolved in his profession, and determined not to renounce his new faith, they set on to abuse and vilify him, and were preparing to practise a vile Mohammedan trick upon him; but the wiser among them desired they would desist, on the old man's remonstrance, that they had better let that alone. They left him late at night; and returned to their haunts, like a flock of wolves, greedy, but disappointed of their prey. The Lord stood by, and strengthened his servant. How strikingly do we witness the fulfilment of the promise in such instances, 'Because he hath set his love upon me, therefore will I deliver him!'

"His people had been seduced and taken away by one of his relatives, a brother-in-law: the purpose of my visit was to see what step he intended taking. The parties had taken with them eighty-five rupis, and other valuables to a considerable amount: they were, in consequence, actionable; and he had been advised to proceed against them. On asking him about it, he said: 'No: I have sent to them, to let them know that I am aware of their doings, and have requested that they will acknowledge the possession of

the money, &c.;' stating that, as to the rest, he should leave them to God and their own consciences, not doubting that they would soon see their error."

In February, 1841, the Lord Bishop of Calcutta visited Garakhpur; and his chaplain, the Rev. John H. Pratt, in a letter dated Murshidabad, March 23rd, 1841, thus speaks of his interview with this interesting Christian:—

"We saw a fine old man, a converted Musalman, at the farm: he is seventy-nine years of age, very deaf, and of a very venerable look and intelligent countenance. He has been a Christian many years, and a voluntary catechist under Mr. Wilkinson, in the mission. He seemed to be much gratified at seeing the Bishop, and receiving his benediction. The old man has copied out the Essay on Hinduism, Mohammedanism, and Christianity. He prizes it highly, and says, 'If I could but go to the King of Delhi, and stand before him, I would show him this book, and he should learn the folly of his own religion, and the wisdom of Christianity.' The good old Christian entertains a most affectionate recollection of Mr. Wilkinson."

In a letter to Mr. Wilkinson, the Sheikh thus alludes to his old age and the death of Mr. Wybrow:—

"The days of my strength and beauty are gone into the heart of eternity; and I am gently drooping and bending with the weight of hoar locks, and the sorrows of age, to my mother earth. Our shepherd with his staff in his hand, and sandals on his feet, has walked over the Jordan of death to the promised land of Canaan, leaving us poor sheep in the wilderness."

In 1831 Mr. Smith preached at Ayudhia, the birthplace of Ram, where 3000 Fakirs constantly reside: he was heard without opposition. Could a clergyman preaching in the rookery of St. Giles's, or in some of the narrow lanes in Birmingham, say the same? Mr. Reynolds went on a preaching tour as far as Ayudhia, a place of great note in the Puranas; he ad-

dressed the Musalmans at Faizabad, a town distant one hundred miles from any European residence; when he applied the term Son of God to Christ, they at once cried out, Blasphemy! blasphemy! This is an argument against the Socinian hypothesis, which supposes that the term is applied in Scripture to Christ as a mere created being.

In 1831 Mr. Wilkinson, in a tour near Buxar, came to a place where one hundred Brahmans were being occupied for seven days reading the Bhagavat from sunrise to sunset; the Kuvirites "stood aloof from him, as if conscious of the weakness of their own system, or of the power of Christianity." He met there with the *Aghori* Fakirs, who eat every kind of food, even cow's flesh, and are held in great veneration by the Hindus: one of them brought Mr. Wilkinson a present of pork and a bottle of wine; the Fakir himself was in the habit of drinking eight bottles a day—his asceticism was akin to the mortifications of many of the monks of the middle ages! Mr. Wilkinson entertained very little hope of making any converts among Fakirs, in consequence of their "wandering habits, lawless life, drinking, and smoking intoxicating herbs." Between 1824 and 1832 there were twenty-eight adults baptized. Considerable excitement prevailed among the Musalmans in 1833, owing to Dr. Wolf's discussions with them.

In 1833 Mr. Wilkinson found in one place to which he went to preach, considerable excitement among the natives in consequence of what was called a new manifestation of Krishnu: we give it on the principle of *ex uno omnes disce.* A barber in the village of Mulan, dreamed that if he went to a certain place, he would find an image rising out of the ground; he did so, and crowds soon flocked together; a temple was built, and a bazar established. It was a device of the zemindar

to get money for his ground; the idol originally belonged to a raja going to Benares, who was a leper, and bathing in a tank in his village he became a little better in health, on which he made a present of the idol to the zemindar, who buried it through fear of the Musalmans, by whom it was afterwards dug up.

Mr. Menge, in his visits to the neighbourhood of Garakhpur with his catechist, remarks that he gave away tracts, but seldom books, as "many are glad to obtain books merely for the sake of the paper and pasteboard." He, in 1846, held many conversations on the subject of religion with the Musalmans; he found that if one comes he listens with much greater attention than if several are present; "the Hindus, however, are, on the whole, far more inclined to listen with pleasure to the Gospel than the Musalmans." Mr. Menge during this year preached in thirty-eight different villages, and remarks, "I have found great simplicity in poor villages, especially if removed from the corrupting influence of large towns."

An Orphan Institution was founded in 1838. Thirty were sent from Benares, and a number from Agra. "An agreement was made between the Church Missionary Association at Benares and Mr. Wilkinson, that the clever boys from Garakhpur should be sent to Benares, to be educated, and the less gifted boys should be sent from Benares to Garakhpur, and trained for farmers." In 1841 Jagaband, a Brahman, was a teacher in it: on his becoming a Christian he was deprived of his property, his wife, and his children.

Educational.—In 1823 Mr. Morris, of the Church Missionary Society, came here at the request of the residents, and established five vernacular schools containing 110 pupils; one of them was for the sipahis, formed at their own request, when they heard that boys were

learning to read. Prejudice was then very strong; the name of Jesus was found to be erased from several of the school books by the boys; though it was introduced merely in an historical manner, they were afraid to pronounce it, lest they should lose caste. Mr. Wilkinson states, when he arrived at Garakhpur, in 1824: "I found under a tree in the mission compound, a few unclothed boys, with their bodies covered with dirt and dust, reading, or rather chanting the letters of the Hindu or Kaithi alphabet. An old man was their teacher, who was able to conduct them no farther than the mere writing the consonants and vowels, similar to our *a*, *b*, *c*, and even that in a very imperfect manner, as far as sound or sense was concerned." Mr. Wilkinson feared to dismiss the old man at once, as the boys would have gone away from the school with him; but when they became used to the new teacher, the old one was discharged: a few boys left, who soon applied for admission again, but it was refused. Hindu boys attending missionary schools, in many cases, entertained the notion that by so doing they were conferring a favour on the missionary; and this feeling prevails generally with regard to charity schools in Bengal. In 1834, there being too many for effectual superintendence, the number of schools was reduced to two. The report of the Garakhpur Association for that year states: "The committee has been now upwards of ten years endeavouring to establish a circle of native schools; but regret to say, they have not had the success which might have been expected." The Bible was explained by Musalman teachers.

A SEMINARY was founded in 1825, by Mr. Wilkinson, with the intention of training up boys as catechists and teachers, and of entirely withdrawing them from the influence of heathen example, which so often counteracts the good that has been received in day

schools. A garden was attached, planted with vegetables and fruit-trees, which the students were to cultivate in their leisure hours: a similar plan has been attended with great success at Hofwyl in Switzerland. Those only were to be admitted who had given satisfaction in their conduct and attainments at a central school, founded in 1824, for the study of English, Persian, and Urdu. This school did not succeed through *want of books*. There was not a single school book in it but what Mr. Wilkinson was obliged to prepare himself. He writes thus in 1824: "I have hitherto really been unable to do anything in eleven schools established, wholly for want of books; I have not had a single school book but what I have prepared myself. I have written to Calcutta, but without being able to procure any. I was surprised to hear from Mr. Bowley, that he had never been able to do anything in schools, for want of the proper supply of school books." In 1826, the seminary had eleven pupils; and, in 1828, twelve. In 1832, the study of English was begun regularly: the Report states, on this point: "Instruction in English, by furnishing ideas unconnected with the surrounding superstitions, has been found, in many cases, an effectual means of detaching the mind of the learner from the debasing influence of idolatry."

FEMALE SCHOOLS were commenced by Mrs. Wilkinson, in 1824. On her going to Europe, in consequence of ill health, Miss Bird took charge of them. In 1829, a FEMALE ORPHAN ASYLUM was established: in 1834, it contained fourteen pupils; English and Persian formed part of their studies. Mrs. Reynolds, in 1834, had them under her superintendence, and introduced the study of English. The school was enlarged in 1842, and the magistrate kindly allowed the gratuitous labour of the convicts for the building. Mrs. Menge then took

charge of it, and the girls attended family prayer at Mr. Menge's house, when a few verses of Matthew and Genesis were read at a time; they were then catechised on what was read, as Mr. Menge finds the best mode of conveying instruction to the Hindus, is by catechising, rather than by preaching. Most of the girls can read the Bible, both in Urdu and Hindu. In 1845, Mr. Menge found it useful to read to them Mrs. Sherwood's Indian Pilgrim, translated into Urdu.

An ENGLISH SCHOOL was established at Garakhpur in 1835; a meeting was convened for its formation, at which 200 natives attended.

The prospects of this mission are improving very much, being aided by the labours of the collector of the district, H. C. Tucker, Esq.; and a Mr. Greenfield has been lately sent out from England to take charge of the school.

Himalaya Mission.

THE station of Simla is 8700 feet above the sea-level, and enjoys a delightful climate. It is resorted to by more than 600 Europeans in the hot season; and, being about 100 miles distant from Dilhi, it will be still more frequented, when a line of railroads shall connect Calcutta and Dilhi. The first European house was erected at Simla, in 1827.

The Himalayas placed no barriers to the superstitions of Hindus; in one of their most frozen and wildest regions is Kedernath, for ages a celebrated shrine, resorted to by pilgrims from all parts of India, as "the holy land of the Gangetic source;" human sacrifices were formerly common there. "Every valley has its spirit and every hill its demon, and the heaven-springing pinnacles of snow are the temples of gods of terror and vengeance, who must be appeased by painful pilgrimages." And yet man is vile, amid the grandest scenery in the world, where "steep rises above steep, and the lofty summits of the hills, the fancied abodes of spirits, are lost in clouds; while far below, the broad and foaming river is only distinguishable as a silver-like line; so vast indeed are those mountains and to such heights do they attain, that gloomy forests of the tallest pines appear but as grass, and give a colour rather than a feature to the precipitous sides."

The difficulties of the Tibetan language spoken in the neighbourhood have been greatly smoothed by the labours of Remusat, Ksoma di Koros, and Schmid of the Russian academy, so as to facilitate the means for a future extension of the Himalaya Mission to the regions of Tartary.

Many had recruited their exhausted spirits, reinvigorated their bodily powers by breathing the pure air of the rugged Himalaya fastnesses, and indulged their curiosity by penetrating into these magnificent regions: "but few thought of the moral darkness and deformity that reign in those regions of natural light and beauty." This reproach, however, was to be rolled away; a sanatarium was formed at Simla in 1827, and the attention of Christians was directed to the forlorn condition of the aborigines there.

Bishop Wilson recommended to the Church Missionary Society the formation of a mission in the Himalayas, to serve as a sanatarium for missionaries, and also as a sphere of missionary usefulness, but the funds of the society did not allow of its being taken up. But in 1840, Captain Jackson, of the Bengal Artillery, renewed the appeal, and offered to give annually £60, during his life, towards the support of the mission; financial considerations, however, prevented the success of the appeal then. But at the close of 1840, a meeting was held at Simla, of some of the English residents, to consider what steps should be taken to make the truths of Christianity known among the *Paharis*, or hill tribes; they raised subscriptions to the amount of 6000 rupis, and again applied to the Church Missionary Society, but without success; they then determined to act for themselves, and at the recommendation of the Bishop of Calcutta, they engaged the Rev. Mr. Procknow as a missionary, and Mr. Rudolph as a catechist. Mr.

Clarke, of the Bengal Civil Service, exerted himself very much on this occasion, and drew up the first prospectus. Mr. Procknow commenced his labours at Kotghur, a station forty miles from Simla, in November, 1843, where premises had been purchased by the residents. The district was populous, and on the high road to the vast steppes of Tartary; in its neighbourhood is the great mart for Central Asiatic produce; opportunities would be afforded there for the study of the Tibetan language, which has been so much neglected by Protestant missionaries. At the monastery of Zemskar, in this valley, Ksoma di Koros, the celebrated Hungarian traveller, took up his abode for five years, engaged in the study of Tibetan literature, "where with the thermometer below zero for more than four months, he was precluded, by the severity of the weather, from stirring out of a room nine feet square: yet in this situation he read from morning till evening without a fire, the ground forming his bed, and the walls of the building his protection against the rigours of the climate, and still he collected and arranged 40,000 words of the language of Thibet, and nearly completed his dictionary and grammar." How often does literary zeal surpass religious enterprise! The residents made decided objections to a proposal for considering the Himalaya mission as a sanatarium, inasmuch as a *new* language was to be learned, and sick missionaries could not itinerate in the mountainous districts. In 1843, the Himalaya Church Missionary Society was formed; the first president was W. Gorton, Esq., of the Bengal Civil Service, who at his death bequeathed 22,000 rupis to the mission: the committee objected to being connected with the Calcutta committee of the Church Missionary Society, as the distance and delay were so great: thus Mr. Procknow's travelling expenses from Calcutta to Kotghur, amounted to more than they would

from London to Calcutta. The Church Missionary Society in London agreed to have three missionaries stationed in the Himalayas, and one of them was to be at Kunawar, part of the valley of the Satlej.

In 1843, a lady in England, deeply affected with reading the appeal respecting the Himalaya mission, offered to contribute £500 for the passage of two missionaries and £25 annually, for ten years. Mr. Wilkinson, who had been obliged to leave India through bad health, and had been stationed at Garakhpur, volunteered to go out to this mission: his offer was accepted, and he arrived at Simla in 1845.

Mr. Procknow found the dispensing medical aid of great use: he had few opportunities of preaching, as the people were occupied at work all day. The mountain people are very superstitious: many of them were afraid to sell him milk, lest they should offend the deities, and perish by selling milk to a European, who does not revere the cow.

He began his labours at Kotghur, in connexion with a school opened by Mr. Rudolph, in 1843; four of the boys were sent by the vizir of the Raja of Bushahir, and one was sent by the Raja of Kumarsen. He writes of the country as populous, having many zemindars, "the people free and open, strong of mind and body—they feel quite independent: the melas are thinly attended. The Raja of Kumarsen was opposed to his people learning in the school, as they will not obey him if they know more than he does." The *gurus* also gave opposition, but still the school has succeeded, notwithstanding the hindrances thrown in its way by priests and nobles.

An ORPHAN ASYLUM has been established at Kotghur, designed to form the nucleus of a Christian community, and to be a model to natives, for improvement in agriculture and manufactures, as also to rescue many girls

from the certain ruin that awaits them, as females are sold into slavery for the worst of purposes. The men are lazy, and almost all works of drudgery are performed by the women. The zenanahs of the wealthy Hindus of the plain have for a long period been supplied with females from the hill regions; this has also increased the system of polyandria, which prevails in various quarters. In 1844 it contained ten pupils; some of the children were rescued from great misery: one of them was brought, eight years old, dirty, destitute, and nearly naked. Her mother married again, turned her out of doors, beat her severely, and put her in the pigsty, giving her nothing to eat.

In 1844 Mr. Procknow itinerated in the neighbourhood of Kotghur, where both polyandria and polygamy prevailed: idols were carried in procession, having from six to twelve faces made of iron, copper, and silver: he also made a tour to Kunawar, but found there, that from the scattered condition of the people, and the badness of the roads, few facilities were offered for preaching; "that education was the most direct means of benefiting the hill people." Mr. Rudolph distributed sixty tracts and fifty Gospels at the mela of Rampur: he observes, "The natives of the hills never bring forward the metaphysical arguments against Christianity which are sometimes encountered in the plains." At the Rampur mela, in 1845, Mr. Procknow met with may Lamas from Kunawar, and distributed tracts in the Tibetan language. We give the following extracts from his journal, as a specimen of the nature of the itinerancy in these districts:—

"Left Kotghur Monday, 10th November. Found an immense number of people in the Sutluj valley, chiefly from the other side of the river, from Saket and Mandi, ranaship in the hills, subject to the Lahore government, carrying grain to the Rampur fair, a strong fine set of people. Many of them with whom I had a

conversation, desired with their whole heart that the British government might save them from the oppression of the Sikhs, who had killed many of the poor people, and plundered the whole country on the other side of the Sutluj, especially Kulu and Mandi, to revenge their great loss in Kulu last year, when the zemindars, driven to the utmost by the cruelties of the Sikh soldiery, arose as one man, and killed more than 300 of them, just opposite Kotghur. Some of the zemindars, wounded in this affair, came to us for medical aid. After this, however, the Lahore government sent more soldiers to Kulu and Mandi. Only with the assistance of the Mandi people the Sikhs overcame the people of Kulu, and exercised now atrocious cruelties, cutting the ears and noses of the poor people, and plundered where they found anything, carrying away the young women, and the richest and most influential men of Kulu as sureties, to Lahore. After having plundered the country of Kulu, and broken the power of the people, the Sikhs left and went to Lahore, posting from ten to twenty men at every ford and rope bridge (shula), and leaving, I understand, from forty to sixty men in every fort. During the last three years more than 1200 Sikhs have been killed, I learnt, in Kulu, and there is a deadly hatred between the Kulu people and the Sikhs and people of Mandi.

"All along the way to Nirt, Dutnaggar, and Rampur, I met large parties between the rocks, and in caves, in the evening round a cheering fire, baking their coarse bread of barley; some singing and some dancing. A great difficulty here is, the different dialects prevailing amongst the hill tribes; even my Kotghur men had difficulty in making them understand what I said. I learned, however, that the people on the other side of the river had the same divisions of caste as on this side, the same sort of temples, and deotas, and melas; but I understand that the women also danced before the idol, though in a separate line; that they had four celebrated places of pilgrimage, in Kulu, and at short distances beyond it, to which the lamas from Ladak and China (Maha Chin), and the Brahmans from India and Ceylon, and the Tartars and Hindus resort, to make their prayers and pay their devotions and vows. All these places are only a few days' march from Kotghur, and I therefore long and desire that the other side of the Sutluj might be opened soon for us and our missionary influence, (Col. iv. 3.) As yet it is strongly forbidden, even for the natives, to cross the Sutluj.

"I had my tent pitched outside the city of Rampur, on the road where all the people had to pass, so I had ample opportunity of conversing with them, and talking to them, going and returning. The 11th, 12th, and 13th, I remained at Rampur, saw many lamas from Kanâwr, but very few from the countries beyond it. I distributed upwards of thirty tracts in the Thibetian language amongst them, and had the joy of finding many of the people from Upper Kanâwr, near Lipe and Kanum, who received medicines when on my missionary tour in May, in their own country, now coming and bringing me a few raisins and neosa, as a token of their gratitude; they had brought with them some sick, suffering from rheumatism, fever, indigestion, wounds, &c., to get medicine. One poor boy, suffering from rheumatism, was cut and burnt dreadfully by the lamas: he was unable to walk straight. I applied a large blister, which gave him relief, and he asked me when he left, for a second, to take with him to his house, which he would apply should the pain return. Besides the Thibetian tracts, I have distributed nearly the same number of Hindu tracts, which I think a large number, considering this is the fifth time I visited this mela, and those who read Hindui are mostly on the spot, or come from the plains. This year, however, the mela was unusually full, and many from the lower hill districts, and from the plains, were assembled. Amongst other conversations, I had an interesting one with Brahmans from Nirmand, just opposite Dutnaggar, where, every twelfth year, a large mela is held, when a man slides down on a rope over a ravine. Nirmand is the largest place in the lower hills: it is the only town, and said to contain more than 500 Brahmans' houses and large temples: besides the Brahmans many of the other castes live near, but in separate small villages or clusters of houses. Many of the Brahmans of this place are learned, and those I saw at Rampur carried their Shasters with them, and tried to defend their pantheistic doctrines. I sat down with them before my tent, a great number of people surrounding us, and explained to them the doctrine of redemption. When they left me they wanted money, and on my asking them why *they*, being Brahmans of Nirmand, who are considered very rich, (so much so, that the late Kapuru Vazir fined two of them 1000 rupis at once,) were now going about begging. They replied, that their wealth, and that of their deotas, was gone; first of all, the late Kapuru Vazir, who died at Kepu, about a year and a half

ago, when he had the rule of that part of the country, had taken by force and subtlety, (sending, for instance, hired thieves by night to plunder the temples and houses,) all the silver and gold idols, yea, even the brass ones, and had melted them all. From the brass ones he had made a gun or two, I understood. Besides this, he continually fined the Brahmans, and they, in return, cursed him. After he had lost the rule of that part of the country, having been driven away by the Sikh soldiers, and had taken refuge on this side the river (Sutluj) at Kepu, the Sikhs plundered ten times worse than he, and the Brahmans, I learnt, wished him as a ruler, much rather than the Sikhs. Dwelling somewhat more upon the uselessness of their idols, and repeating those passages of Holy Writ which show what an abomination idolatry is in the sight of the living God, I dismissed them. The Brahmans here are indeed the worst set of people, as they are fully aware that they deceive the people; one of them near Kotghur, confesses openly, that he tells his tales and fables only because the people like it, and would not believe the truth.

"21st November.—Left Kotghur for the Sholi fair, and went as far as Bhurji to-day, *viâ* Sau and Kran, both very large villages, the former in the ranaship of Kombarsan, the latter in the rajaship of Busahir. Burji, also in Busahir, is a very large place, with large deota temples. I asked here for a house to sleep in, but all belonging to the deotas were occupied by the deputies of the Kran deotas, and their priests and attendants. I was therefore obliged to pitch my tent on the top of a high exposed ridge, and found it so piercingly cold, that I was obliged to put on all my clothes and wrap myself up in my blankets; notwithstanding, I had only a few hours of uncomfortable and unrefreshing rest. The people had, all the night, fires in their houses.

"22nd November.—Warmed my limbs and body by running up and down before my tent; all was covered with hoar frost. An hour after sunrise I left with a large company; the tomtoming and music of the approaching deotas behind me, and the shouting of the people, (the deotas of Kran and Bhurji went together, with all their attendants, and hundreds of people,) made a very strong impression on my mind. I thought of the Jews of old going up every year to their temple in Jerusalem to worship, palm branches in their hands, and singing hymns to the glory of

Almighty God. Oh when, when will the time come for these poor benighted paharis, the time of the gracious visitation of God! When will they leave their dumb idols and return to the living God! My heart ached seeing their idolatry. Lord, hasten thy day, come quickly! I had to descend a very steep hill, nearly 4000 feet of perpendicular descent. After walking some distance by a winding path, through a beautiful fir-wood, I saw the village of Sholi, deep in a narrow valley, beautifully situated on some level ground, the fields nicely cultivated, the houses high and neatly built, slated roofs, with carved balconies, and a cluster of temples in the midst of them; four other villages quite close, and at a greater distance many more; the people assembling in great crowds from below and from above, in their best dresses and ornaments. About a dozen tents were pitched belonging to the Raja of Busahir, the Ranas of Kneti and Delti, the tributaries, and their vasirs. I went first to the temples, where the greatest crowd was assembled: close to them I saw some small tents pitched for the priests, who came with their deotas, or rather the representatives of them from Saket and Kulu (Nirmand). I understood it was not usual to bring the deotas on these occasions, but their deputies represent them by an iron rod, and pieces of silk clothes, (even by pots, books, or plates), which the priests carry, the musicians playing before them. The representatives of the deotas from Saket have been here, I learned, for two months, having forgotten the exact date. Before the door which leads to the open place, court, or compound of the temples, I found a number of Brahmans, who, having shut the door, would not allow me to enter. I never saw such bigoted Brahmans; as far as I have travelled I always was allowed to enter the place before the temples, and even the deotas' houses, except that one in which the idol was. Whilst conversing with the Brahmans, a man from the raja, who had received word of my arrival, came to bid me welcome, and he at once opened the door which led to the compound, in spite of the refusal of the Brahmans, and showed me the temples, &c. But when I advanced farther all put off their shoes, and bid me do the same; I refused to do it, and could not proceed, I therefore saw the deotas only at a distance. I was very sorry for it, as I desired to see the Húm, which is close to the temples, and of which the people had told me a great deal. Húm is called the ceremony of the ablutions and offerings, usual at these melas; two pits are said to

exist, one filled with water for the ablutions, the other with fire which is constantly kept up, and into which rice, dal, ghi, raisins, neosa, &c. are daily thrown. The ceremony begins a long time before the mela; the more famous the mela and the deotas, the longer it lasts; some Húms are said to last longer than a year. They conclude always with the mela, when the pits are covered; the most superstitious people believe that the fire burns under the covering till the next Húm begins. Many strange superstitious usages are found amongst the people, and fables are told, and firmly believed, as to these ceremonies. By this time the music and shouting of the people had increased very much, as well as the firing of matchlocks, and the deotas were all carried from above and below in procession to the temples."

Janpur.

JANPUR contains a population of 60,000, and is forty-two miles distant from Benares: it is situated on a beautiful river, the winding Gumti, and is noted for its splendid ruins, and its having been for six centuries a seat of Moslem power. In the city are various fine buildings: the Atali Masjid, built of stone, 100 feet high, has been erected nearly six centuries. "The surrounding country is richly covered with trees, and studded with the crumbling monuments of past ages; in every direction, as far as the eye can travel, are old tombs and temples, of various forms, and in various degrees of preservation, reminding one of the times that have passed over this people." The Rajkumars of Janpur were notorious for their practice of infanticide, but it was abolished in 1798. Many learned Musalmans reside here, and others have taken refuge here from the oppressions of the Audhe government. It formerly contained famous schools of Arabic and Persian literature. The district comprises 1,820 square miles, and yields a revenue to government of 986,395 rupis, scarcely a fraction of which is bestowed on the education of the people. We need not be surprised, therefore, at the ignorance that prevails, nor at what Mr. Bowley states, on a visit he paid to it in 1822: "In many parts of the country the people will not take tracts or Bibles, thinking there is a *bewitching* power attending

them." The river Gumti, which has four feet of water in the driest season, affords great facilities for commerce: indigo and sugar factories have increased very much of late years.

Mr. Bowley visited Janpur in 1823; he had various discussions with several learned Arabic scholars there, who argued with him on the question, that as God is not amenable to any authority, he might pardon sin without an atonement; "a Maulavi, who seemed to breathe murder, spoke in a great rage, with his sword in his hand." He visited at the same period a *mela,* fourteen miles from Janpur, and mentions a singular instance of superstition there: "There is a spot celebrated for dispossessing spirits and healing diseases, merely by virtue of a brick brought from the tomb of Gonas, a Musalman saint of Persia. It is a mausoleum. Those to be cured, sit with their hands together, looking fixedly at a pinnacle, which they think excites a violent frantic motion of their head and hands, and their hair being dishevelled, as they are chiefly women, they work themselves up to a great pitch of excitement; then the husband, or male relation, or a Musalman Fakir, catches the persons by the hair of the head, and questions them as if he was questioning a demon, and if they do not answer satisfactorily, they are thumped on the head and back; if the desired effect is not produced, they take their heavy, clumsy shoes, and beat them about their head; the poor women, exhausted, then acknowledge that some person in the neighbourhood has given poison in gram or rice; the Fakir then pronounces that the spirit is expelled." Various other cases of similar superstition are recorded by Mr. Bowley.

The nucleus of a mission here, as at Burdwan and Baripur, was commenced by lay agency, through the indefatigable exertions of G. Browne, Esq., the magistrate,

who was secretary for four years, to a school he established. In 1830, the residents formed themselves into a committee, raised subscriptions, and opened a FREE SCHOOL in the Atala Masjid, a magnificent ruin: the government gave them 1000 rupis. A considerable sum of money was obtained, which was invested in the purchase of three villages, and a Scripture-reader was stationed here by Mr. Wilkinson in 1831; Mr. Wilkinson occasionally visited it: William Charan, a catechist, located here in 1832, conducted a service for sixteen Christians, and superintended three schools, containing forty-five boys. The English service in the church was performed alternately by the judge and collector, when the Liturgy and a printed sermon were read. But great difficulties were encountered in securing proper superintendence for the school, and the committee, in consequence, resolved to apply to the Church Missionary Society; and in 1841, the Free School and property connected with it were handed over to the Church Missionary Society, on their agreeing to station a missionary at Janpur, who was to take the superintendence of the school. In consequence of the bigotry that existed in Janpur, a stronghold of Mohammedanism, where the crescent, both politically and morally, had long exercised its sway, the Scriptures were not taught in the school for eleven years, but in 1841 they were introduced, though many boys, in consequence, left the school. The Rev. R. Hawes, who arrived in the station at the close of 1841, was the first superintendent, and has since been relieved from the duty by the arrival of Mr. Julius Cæsar; on his first taking charge of the school, a considerable number of boys quitted it, in consequence of a more stringent discipline being enforced, but it soon regained its original numbers. Persian and Sanskrit formed part of the studies. Mr. Cæsar states, in 1845, that the school had decreased,

and as the reasons he assigns are applicable to other institutions also, we give them: "The want of good and efficient teachers; the strict discipline we keep up; the little value of an English education in the eyes of most natives; the preference of many of the more respectable natives to instruction in their own schools, or to private tuition, for the Brahmans wish their studies to be confined principally to Sanskrit, while the lower orders are, for the most part, satisfied with a slight knowledge of reading, writing, and arithmetic, just sufficient to qualify them for commercial pursuits. With the Mohammedans, again, Persian is the chief object they desire." Mr. Cæsar instructs the teachers for an hour daily. A Sunday-school has also been established; and a benevolent fund was likewise formed in 1843; the object of which is, to allow a small sum to orphans and other destitute children, to enable them to attend school. Clothing is issued twice in the year; the fund is supported by the subscriptions of the residents; the fines of the school teachers and servants, and of others connected with the mission, are given to this object; and a *khas*, or paying class, was opened in 1847, for the children of respectable parents, who are able to pay for their education, but who would be ashamed to send their children as charity boys. Branch schools were established, both at Badshapur and Zufferabad, in the neighbourhood of Janpur, in 1844; and at Furridabad, in 1846. At Zufferabad, the *lala*, or native teacher, was dismissed, in 1846, for incompetency; the greater part of the boys quitted the school along with him; after a time, however, he entered the school as a student, and soon rose to be monitor.

A beautiful GOTHIC CHURCH, built after a design by Captain Kittoe, so well known as a connoisseur in Gothic architecture, was also transferred to the Church Mission-

ary Society in 1841, by G. Browne, Esq., one of the original trustees; when collector at Janpur, he was mainly instrumental in raising the funds, 2000 rupis, for its erection. Mr. Browne, now stationed at Bhagapur, has been equally active in that place, in contributing to the erection of a church, and the having a clergyman, the Rev. J. M'Allum, located there, in connexion with the Additional Clergy Society. Lady W. Bentinck defrayed the expense of the glass windows of the church. A royal seraphine, with barrels, was purchased for the church, in 1846, by subscription.

In 1843, the Bishop confirmed six native Christians. Mr. Hawes, in 1843, mentions his itinerating to Mechli Shahar, where he held a long controversy with a Musalman zemindar, who brought forward the following objections to the truth of Christianity. "The Hebrew language ceased to be spoken after the Babylonish captivity; how can we be sure of our having the true Scriptures? The probability amounts almost to a certainty, that the Scriptures having been translated from Hebrew into Greek, from Greek into English, and from English into Hindustani, must have become, in some degree, deteriorated. If a revelation come from God, it is necessary that paper, ink, and, in short, the book should come from God. The Gospel is recognised in the Koran, but has been abolished to make way for the latter, as the law had been previously before the Gospel. Animal sacrifices under the law atoned for sin." These questions show the acuteness and sophistry of Musalman opponents. Many of them evince a considerable acquaintance with the Scriptures; Mr. Hawes observes, "It was quite common for our opponents to open their parcels of books, carried under their arm, and take out a copy of the Gospel, either to argue some point or to ask the meaning of certain passages."

On one of his tours, Mr. Hawes remarks: "I may affirm with safety, that generally in these our missionary visits, we find scarcely more than one or two, out of the two or three hundred gathered round us, that can read the most simple books."

Mr. Hawes has encountered much opposition in preaching the Gospel from the Musalmans. He has engaged the use of one of the curious stone shops erected on the bridge of Janpur,[p] where, along with Timothy the catechist, he proclaims the truths of Christianity. "On one occasion, the disciples of the Maulavi of the Bari Masjid, in Janpur, came in a body with a leader at their head, and occupied the shop opposite that which Mr. Hawes was known to have hired on the bridge, and read aloud, and with much violence, a pamphlet against Christianity. Mr. Hawes persevered in his own course; but, as he was leaving, was assailed with missiles by the hand of some unknown enemy." This is one out of many instances that could be adduced to show the inveterate hostility of the Musalmans against Christianity; and yet the Rev. Charles Foster gravely informs us, in his able work "Mohammedanism Unveiled," that Mohammedanism is a preparation for Christianity, and is one of the covenanted blessings! If it be so, how is it, that since the days of Henry Martyn, up to the present time, Mohammedanism has presented almost a wall of adamant to the approaches of the Gospel in North India?

[p] This bridge is one of the wonders of the Hindu world—it was built in the reign of Akbar, "a monument of the munificence of the Mogul government." In 1773, when the river was flooded, a brigade of English troops sailed over it.

Krishnagar.

KRISHNAGAR, since 1772, the capital of the district of Nadya, contains a population of 30,000, and is so called from having been the residence of Raja Krishna Chandra Ray. The present family retain little but "the pride of former days;" and thus means for propping up idolatry have failed. The late Ganga Govinda Sing, dewan to Warren Hastings, spent twenty or thirty thousand pounds in the erection of temples at Nadya. The former raja cleared the jangal away which then occupied the present site of Krishnagar, built a handsome palace in the town, and liberally endowed Brahmanical temples in the district. He spent on one sacrifice alone, the *Agni Hotro*, more than £10,000; and hence he obtained the title of Agni Hotro Sriman Maha Raja Rajendra Krishna Chandra Ray Bahadur. His influence contributed very much, at the period of the battle of Plassy, to the ascendency of the English power in Bengal.

The district of Krishnagar contains 4648 villages, and a population of 1,364,275 persons.

Christianity was first preached in Krishnagar in 1804, by a Mr. Chamberlain, who addressed an attentive congregation there; he remarks, on the occasion, "I was greatly surprised in hearing a Bengali utter a dreadful oath in English; *he had learned it from his master*." It was visited by Mr. Deer in 1829: in 1831 a boys' school

was established, containing 100 pupils; and a girls' school of fifty pupils, in 1832. Mr. Deer took up his residence here, and writes, in the August of that year:—

"In the course of this day we had the pleasure of laying the foundation-stone of a congregation in Krishnagar, the first-fruits of this place. Five adults were baptized.

"We have much reason to praise the Lord for the opening he has given us. The small congregation stands in relation with three large heathen families. The publicity of the performance was the reason that it spread immediately over the town. The rage is great. I hear, that on the very next day the condition of the converts and the parents was decided by the principal men. A Brahman of high standing, who often came to me, has been suspected of having received baptism privately, and that he assisted in persuading the people to embrace Christianity. He had to appear there, and, accordingly, showed his string, to prove that he was not baptized; but his neighbours are in such a rage against him at present, that he is not acknowledged as having caste. He told me this when I went to the school, before all the people. I certified that he was not baptized; but nothing would satisfy them: they told him, in my presence, that he should no more make his appearance in the school.

"The decision of the parents and relations of the converts, as I am told, is this: that if parents, or relations, or others, allow the converts to come into their house, the barber, the washerman, and the hookah (smoking machine) shall be refused, *i.e.* that their caste shall be lost. I believe this to be true; because the first day after their baptism, the pandits and relations enticed away two of the converts to come home and see them, and had them confined, telling them to deny being Christians. They returned during that night, and the following day they were no more permitted to go home. John Anundo's father wished to see his son, having been absent during this time; they accordingly appointed a place in the market, where they met each other. How the case will turn out with the Brahman I cannot as yet say.

"A Zemindar came to me, and asked not to have the Gospel read in his house. I merely said, 'This noise will soon be over.' This is the only visit I have had since the ceremony of baptism took place, six Mohammedans excepted, who came only out of

curiosity. Before this, I was visited from morning till evening, and every body courted my friendship; now, nobody comes near us: the teachers in the school come to me only in the night; so much is our house dreaded. Even the boys refuse to come for their remuneration on account of the examination made by the Rev. A. Macpherson; and say, that if I am pleased to give them anything, I should distribute it at the school; to which I agreed.

"Such circumstances are attended with good, and I am happy it is so; it stirs up a spirit of inquiry. Yesterday, Ramhun, together with the new converts, went to buy some articles in the market, and they were surrounded by an immense crowd; all of whom demanded to know what induced them to embrace Christianity. The Christians showed them the necessity of repentance, &c.; at which the mob, to ridicule them, raised the shout, '*Repent*, brethren, *repent! the kingdom of heaven is at hand!*' Repentance, faith, and the Word of the Cross, are our chief themes; and, indeed, I find that no other argument comes home so well as the simple statement of these truths; however, necessity obliges us continually to engage in debating points which are non-essential, in order to get an opportunity to bring home the essential ones."

However, notwithstanding this opposition, Mr. Kruckeberg, the same year, baptized seven families of Karta Bhojas. At the commencement of 1835, on Mr. Deer's return from Europe, public preaching was begun with the help of three young natives, and continued for two years. "They were roused by the Word, which was evident from the violent opposition at first made, and Krishnagar being the station where the courts are held, and the people from all parts of the zillah having to come to town on business at one time or another, they had ample opportunities of hearing the Gospel themselves, and carrying the news home to their respective villages."

In 1832, Mr. Hæberlin was stationed here, and was very active in the establishment of schools and in preaching through the district, in the course of which he often conversed with pandits on the subject of religion; but he

states as the result,—" They were too willing to approve of every thing I brought forward:" as the Romans proposed to rank Christ as one of the gods, so the Brahmans will allow that Christianity is a good religion—for Englishmen. He visited various places along the banks of the Jellinghi, and remarks: " The country is rich, and commerce is carried on to a great extent; there are villages without number—where one ends another begins. In a physical point of view, the Krishnagar district affords the best opportunity of preaching the Gospel to the heathen; the whole is intersected with rivers, all easy of access; the indigo planters might, under God, be the greatest benefit to the country. As far as I see of the planters, I must say, the prejudices so prevalent against them are, in a great measure, unfounded, and much of their disputes with the natives must be attributed to the dishonesty of the people. I was much struck with the want of pagodas or mosques in the district; the fact is certain, that no new temples have been built for a length of time."

Mr. Hæberlin succeeded in inducing several planters to establish schools near their factories. He also held several discussions on religion with pandits, but found that no arguments against their absurdities produced any impression on them. He ascertained also, that it was the practice of the Brahmans, in parts of the district, "to put an idol at night before the house of any rich person, whom they wish to punish for his neglect of religion; if the proprietor of the house refuse to take up the idol, and to invite all the Brahmans of the neighbourhood to a feast, he will inevitably lose caste, which cannot be restored until he give proofs of repentance, by rich presents to the Brahmans."

Mr. Hæberlin being called down to Calcutta, to superintend the head seminary, was succeeded by Mr. Krucke-

berg, who had under his charge six schools at Nadya, and three at Krishnagar, containing 500 boys, besides fifteen native converts. One of the catechumens was educated in Mr. Deer's school, and wished to be baptized; his mother interfered, he left the school, and for seven years became entirely indifferent to the subject of religion; but, on a visit made to him by Mr. Kruckeberg, his early impressions were revived, and he came forward as a candidate for baptism.

In 1835, the attention of Messrs. Deer and Kruckeberg was directed to a new sect called Karta Bhojas; they heard they were exposed to persecution on account of their tenets, which they bore with patience; the missionaries viewed this as a sign of their sincerity, visited them, and left copies of the Scriptures with them. They said to the missionaries — "Unless you can show us God as plain as we can see your body, we cannot believe." One of them, Greis, became an inquirer; but a fierce persecution was raised against him; poison was put into his food, and for four days he could not move his tongue; his wife was persuaded by her neighbours not to live with him: they were so pleased with their success thus far, that they offered a sacrifice of thanksgiving to Kali. The wife of another inquirer, eleven years old, was taken away by her mother from her husband, and consigned to a life of infamy. Mr. Alexander, in 1836, preached against idolatry, at the rajbari of Krishnagar: the people became enraged, and the next day set up an opposition school to the mission one, to make it a rival to the other in every respect; they introduced the Scriptures as a school book.

In 1836, Mr. Deer visited the Karta Bhojas several times, and succeeded in having public worship among them; they agreed to it, but with reluctance, being afraid of persecution: the heathen seeing them pray with

Christians, considered them as out-caste, they were then placed under a course of Christian instruction, and after a few months, some were baptized: a violent persecution was raised against them; their wives and children were taken from them, and were not restored until an order was issued from the magistrate to that effect. They could not procure wives for their sons, nor husbands for their daughters. Christianity prospered, however, and in the course of the year thirty of them were baptized.[q]

In 1838, the head men of ten villages which belonged to the Karta Bhojas, presented themselves as catechumens, and, after suitable instruction, were baptized. Archdeacon Dealtry writes: "They straightway confessed Christ before the heathen, and established public worship in the villages. This created great excitement and curiosity among their relatives and connexions. They attended the worship to know what it all meant. More violent opposition and persecution was the result; and every one that attended the worship was considered a Christian. In one village the excitement was so great, that, when the missionary began to preach, they anxiously inquired, 'What! has the pestilence reached us also?' An inquirer had two brothers, who fled from their homes for fear of catching the infection. The man, before whose house the preacher stood, was turned out by the

[q] The Karta Bhojas do not believe in Hinduism, but, like various other sects in India, they comply externally with many of its ceremonies, for the sake of peace. They have sprung up from the bosom of Hinduism and Mohammedanism, as a kind of reformers. At their weekly meetings, held on Fridays, they all eat together without distinction, and sing hymns. Their devotions are performed in the night. They originated about four centuries ago, in the neighbourhood of the then mighty cities of Gaur and Rajmahal. There are two leading divisions of them, one founded by a Dervish or Musalman Fakir; another, at the head of which was a European.

villagers, because they thought he had been the means of bringing the missionaries to the village. But, as it is usual in persecutions, the truth spread, inquirers multiplied, and the word of God prevailed."

Mr. Deer gives the following account of a visit he made in the district, at the commencement of this religious movement:—

"I left early for a circuit, and arrived at Badlaung, a village ten miles distant from Krishnagar. Several of the candidates for Christianity were waiting for me in the field: they brought me into the house of one of the candidates, a man rather in good circumstances: he offered me a house, in which we had also worship. Paul and Ramdhun, my catechists, have been with me: there is not yet any person baptized in this place; but twelve heads of houses with their households are preparing for baptism. Several of the neighbours and relations are very bitter, others also spoke reasonably, especially a Boishtob, a worshipper of Vishnu. This denomination have evidently ideas from the Bible. The founder of the sect dwelt at Nuddea within the last three centuries, and there are to the present day students who come over from the borders of the river Indus. These learned students may have got their ideas from the Syrian Christians. Another spark of Christianity glanced into this benighted country through the Mohammedan conquest, for there is a sect in Persia called the Terpish, of whom missionary Wolff formed such a good opinion. That sect has been propagated among the Mohammedans of this country. I met with a learned Mohammedan who is a Terpish; he firmly declared 'that God was to appear in the form of a human body.' This man has great influence, and several have asked of him his opinion about Christianity: he actually declares to the people that it is the right way, and that Mohammedanism will cease at the Musalman era 1250, parallel with the Christian era 1843. But to return to my journey: I had to visit the Christian candidates, house by house; one of them is a priest, and has a large mosque: a relation of his has a share in it, or else he would give the bricks of it now, to build a chapel, which I hope will be the case by-and-by, through the grace of God. All the people in this village are in good circumstances, and their families are numerous, some comprehend eight, ten, and eleven persons. After worship we left the place loaded with affection from the candidates, and abuses from the others.

"We arrived in the evening at Ranabunda Securri, five miles distant from the above candidates: here are twenty-two houses of Christians, and candidates for Christianity. The village is small, therefore the Christians are of the greater number.

"They assembled for worship, the little chapel was full, and all the other men of the village sat round about outside. They take care not to go into the chapel during worship, for any one who stays inside is suspected of becoming a Christian.

"This chapel had formerly been cut down and burnt by the Talukdar; the blacksmith whom he had ordered to turn the bambus into coals was also present. A loud laughter ensued when I told the blacksmith not to turn the bambus of the present chapel into coals as he had done the former; I had formerly not reported this circumstance, because I have no time for it, and as the Talukdar paid back the money, I saw no need for it. This time the whole village was kindly and friendly disposed towards us, no sour look was seen, no unkind word heard. Thus the Lord has given peace after long struggling, for here it was where the Christians all fled a year ago, and Bayadonauth, our reader, was secreted in a granary, or a large globular basket made of mats, till the Talukdar's Lutteeals (people who are employed and paid for to beat others with sticks) were gone.

"We had worship at sunrise, and left immediately for Aunundobash, a large village next to Ranabunda, a distance between three and four miles. In Aunundobash are thirty families candidates for Christianity. We had worship in the house of a candidate of the name of Laulmohun. Several candidates from two adjoining villages were present. Time did not permit us to visit their villages."

In 1838, the country was laid waste by an inundation of the Jellinghi, and all the ripe crops were destroyed. "This chastising and awakening hand of God had, no doubt, its desired effect in arousing the dormant spirit of many, and, on the other hand, there was ample opportunity for Christian sympathy to show her sweet and cheering character." In 1839, 5000 rupis were advanced to the Christians, to enable them to purchase seed corn, as their crops were destroyed by an inundation of the river; and they could not borrow money from the native

money-lenders at a less interest than 100 per cent. The Bishop of Madras, in his "Brief Account of the Krishnagar Mission," states on this subject: "About the end of the year 1838, a remarkable movement took place in favour of Christianity, among the natives, on the east side of the river Jellinghi, when, within the course of a few months, not less than 600 families, comprising about 3000 souls, came forward to embrace the Gospel. A fearful inundation, with which all this part of the Krishnagar district was visited, was made instrumental, under Divine Providence, towards leading to this great movement. Thousands of helpless natives having experienced an entire failure of their rice crops, were deprived of all means of subsistence. Mr. Deer endeavoured to turn this visitation to good account. With this view he alleviated the temporal distresses of the poor natives by advancing them money, (to a considerable amount on loan,) hoping to get the money back by instalments, and at the same time, aided by his catechist, preached the Gospel unto them. These endeavours were crowned with abundant success, as may be judged from the fact, that, when the Lord Bishop of Calcutta visited this station some months afterwards, namely, in October, 1839, about 900 souls were admitted into the church by baptism. But it must be acknowledged, that in this movement there was much that must be attributed to mere temporary excitement; much that was unsound and fallacious."

In reply to the following question of Archdeacon Dealtry on the subject, Mr. Deer made the following answer:—

"Do you think that there is any secular motive that has influenced them in seeking to become Christians?"

"That there might in some instances be a little, but nothing more than the religion itself must indirectly present. It teaches love

and sympathy, to render assistance to each other in want, &c. This is the whole of temporary motive which he can possibly imagine. It is a religion of love. Many of the people are at present in distress: *they were not so when they first offered themselves as candidates for baptism.* This distress has been occasioned by an inundation which has destroyed the crops throughout the district. The villages were all under water. Relief was sent to the suffering Christians, many of whom had been without food for days. The missionary sent them rice as far as his means would allow. The boats went over the fields from village to village distributing relief to the Christian brethren as far as they were able. The heathen, on seeing this, said, 'See how these Christians love each other. Surely this is the true religion.'" "All this may have given an impulse, but Mr. Deer does not know how it could have been otherwise. They have nothing but this mutual help to induce them to become Christians, but everything else to discourage them.'

In February, 1839, Krishnagar was visited by Messrs. Sandys, Weitbrecht, Banerji, and Dealtry; they found inquiries respecting Christianity spreading in fifty-five villages; they visited Badlanga, where they were welcomed by a number of converts; from thence to Anandabash, a small village, surrounded at a distance of one or two miles by others. One hundred and forty persons were baptized, the greater part of whom were Musalmans: a singular fact, as comparatively few converts of that class have been made in India. At Ranabunda half the inhabitants of the village renounced Mohammedanism; at Bhopurpara they baptized fifty families. At Solo 100 converts assembled for worship: "women joined in the singing, and their soft voices, blending with the deeper tone of the men, had a pleasing effect." Eighty persons were baptized; one rayat remarked "he hoped God would be more favourable to him when he worshipped Jesus Christ than when he worshipped Mohammed, for then they had nothing but trouble, but with the Christians they found pity, as also money and rice,

which they did not obtain from the Zemindars." In this visit between five and six hundred were baptized.

In October, of the same year, Bishop Wilson arrived. He confirmed 200 natives at Krishnagar Church, and laid the foundation stone of a Mission House and School for Boys at Krishnagar. At this period there were 4000 inquirers, and among them eight gurus, one of whom was a spiritual guide to 200 families. In one place there was such a number of candidates for baptism that, as sponsors sufficient could not be provided then, the bishop called on the congregation to pledge themselves to act as sponsors,—it was a striking scene to see the Karta Bhojas coming forward as candidates for baptism, "with their fine Musalman features, black flowing beards, and eyes brightening as questions were proposed."

Messrs. Lipp and Krauss arrived in 1839 to strengthen the mission, and, in order to carry out the subdivision of labour to a greater extent, the parochial system was adopted, and each missionary was located in the centre of his district. We shall, therefore, treat of the mission now according to the *division into districts*—the whole including six missionaries, and 100 villages. The native Christians live scattered over a tract twenty-five miles long, by twenty-two broad, comprising 550 square miles, having one Christian family to about forty of the mixed population. The introduction, therefore, of the parochial division was one of urgent necessity.

KRISHNAGAR OR SADAR STATION was placed in charge of the Rev. C. Blumhardt, formerly a Missionary in Abyssinia, from whence he was driven out by Jesuitical intrigue. It was resolved to build a church there in 1840. The bishop subscribed 1000 rupis towards it, and 600 rupis were raised at once on the spot. It was opened in Easter,

1843: twenty-six villages were under the charge of Mr. Blumhardt in 1841, and twenty-two boys were receiving instruction in Bengali and English in a Christian seminary established at the station. A *girls' school* also was conducted by the wife of Kali Kumar Ghose, the native catechist at Bahirgachi. Mrs. Blumhardt began a *girls' school* in 1842, in Krishnagar; the same year an *English school* was established at the earnest request of the natives. Mr. Locke, the magistrate, took a very lively interest in it, and raised 5000 rupis from among the Hindu and European residents, to place it on a permanent footing. In 1842 a boarding school for native Christian youth was opened, the boarding and education of each boy costing two rupis and a half monthly; but great difficulty was found at first in inducing Christian parents to send their children to it. A fund for the relief of indigent Christians in Krishnagar was formed in 1842, by Mrs. Boyce; more than 1000 rupis have been subscribed to it, and it has afforded great relief to the sick, orphans, and widows; many of the native Christians "live from hand to mouth, and if they cannot get constant work they must starve, as the heathen will give them no aid: the barriers of caste put them out of humanity's reach," and withdraws from them all the sympathy of their countrymen. This fund has been chiefly indebted to the active exertions of its secretary, C. Brictzcke, Esq. The only friends these rayats have are Christians: the Zemindars oppress them to a far greater degree than the French aristocracy did the peasantry of France, and which raised the cry at the revolution, "La guerre aux châteaux, la paix aux chaumières!" and as to the police protecting them, we have the official statement of Mr. Dampier, superintendent of police. "A more useless set of police are not to be found than in the Krishnagar district; they are all under the influence of the large

Zemindaries; and nothing but money will induce them to exert themselves: and then the highest pay or person of most influence carries the day." The rayats are, virtually, though not legally, serfs of the soil. It has been said that "every change of government has been to the rayats a change of oppressors:" we trust this day is fast passing away in India. In 1844, the Romanists commenced a mission at Krishnagar; at first 140 of the native Christians joined them, but their efforts have been to a great degree frustrated.

The Bishop of Madras remarks on this: "Of these, however, forty-one are very anxious to be readmitted into our own communion; and of the remaining ninety-nine, most are unworthy the name of Christians, half of them having been on the list of catechumens for the last seven years, but never having been baptized into our church on account of the impropriety of their behaviour. There has been also a tendency among some of the most careless of them to relapse into Mohammedanism, from which they were originally converted; but as they found this could not be done without repurchasing their caste, they continued nominal Christians, and most of them have now become Roman Catholics."

The Bishop of Madras confirmed fifty natives on his visit to the station in 1846; he remarks, "It is pleasing to observe that there is usually a disposition on the part of the native converts to dwell near each other, and separate from their heathen and Mohammedan neighbours. There is already a small village annexed to the mission premises, inhabited entirely by Christians; and this disposition to congregate together seems to be on the increase." The Rev. E. Reynolds was appointed to this station this year, and under his superintendence the English school increased in numbers and efficiency. A great thirst for English was spreading, and a college was

founded by Government at the station in 1845. Whereas Sir W. Jones paid his pandit £50 monthly for instructing him in Sanskrit, "the language of the gods," the study of Sanskrit is now losing ground among the natives of India, as the metaphysics of Aquinas did in Europe on the revival of Greek literature. We give the following account of a meeting held by natives on the subject as a specimen of what is now occurring in various parts of the country.

"A public meeting was held at the station of Kishnaghur, on Tuesday, the 18th of November, upon the subject of the college about to be established at that station. The meeting was numerously attended: amongst the influential Zemindars of the district, there were present Maha Rajah Sreeschunder Roy Bahadoor, Rajah of Nuddeah, Baboos Bamun Doss Mookerjia, Sumbhoonath Mookerjia, Sreenath Pal Chowdree, Chunderkoomar Pal Chowdree, Gregopal Pal Chowdree, and Chundermohun Roy. Messrs. Bruce, Trevor, Fowle and Hobhouse, and Baboo Ramlochuh Ghose, were also present. The chair was taken by the Rajah of Nuddeah. The wishes of Government, as contained in a letter to the address of the Local Committee of Public Instruction at Kishnaghur, were explained to the meeting by Baboo Rumlochun Ghose. It was then proposed as resolution first, by Baboo Ramlochun Ghose, and seconded by Baboo Bamun Doss Mookerjia, that a book for donations towards the building of the College be immediately opened. Carried unanimously.

"Resolution 2nd.—Proposed by Baboo Ramlochun Ghose, seconded by Baboo Chunderkoomar Pal Chowdree, that blank books be forwarded to the influential Zemindars and indigo planters in the district, and that they be requested to use their best exertion to obtain donations for the College. Carried unanimously.

"Resolution 3rd.—It was proposed by the chairman, and seconded by Baboo Sumboonath Mookerjia, that an address be forwarded to the Right Honourable the Governor-General, thanking him for the boon conferred on the inhabitants of the district by the institution of the College. Carried unanimously.

"Resolution 4th.—It was proposed by Baboo Bamun Doss Mookerjia, and seconded by Baboo Sreenath Pal Chowdree, that

as there would be difficulty in convening another meeting, that the Chairman sign the address on the part of the meeting. Carried unanimously.

"Thanks were voted to the Chairman, and the meeting separated.

"The amount subscribed amounted to nearly 13,000 rupees. Amongst the donations were—

"Vide List.

"E. T. Trevor,

"*Officiating Secretary Local Committee.*

"*Nuddeath, Nov.* 20, 1845.

"Contributions to the Kishnaghur College.	Rs.
Moharajah Sreeschunder Roy Bahadoor, Rajah of Nuddeah	3000
Baboo Bamundoss Mookerjia, Zemindar	2500
Baboo Sumbhoonath Mookerjia, ditto	1000
Baboo Sreenath Pal Chowdry, ditto	500
Baboo Chundercoomar Pal Chowdry, ditto . . .	1000
Baboo Chundermohun Roy, ditto	1000
T. Bruce, Esquire, Judge of Nuddeah	400
D. J. Money, Esq., Collector	300
J. Forlong, Esq., Mulnath	300
E. T. Trevor, Esq., Magistrate of Nuddeah . . .	300
Baboo Ramlochun Ghose, Principal Sudder Ameen . .	200
Charles P. Hobbhouse, Esq., Assistant Magistrate and Collector	50
C. Fowle, Esq., Ditto	50
Baboo Sreegopal Pall Chowdry, Zemindar . . .	1500
Bishto Chunder Sircar	25
Sreepersad Laheeree	25
Tareeneepersad Ghose, Government Vakeel . . .	100
Nobinchunder Bose, Vakeel	100
Ramgopal Mookerjia, Vakeel	100
Woomachurn Mookerjia, Mooktar	100
Lokenath Bukshee, Meer Moonshee of the Magistrate's Court	50
Ubhoychurn Chatterjia, Record keeper of ditto . . .	30
Moonshee Lutafut Hossien, Zemindar	100
Baboo Rammohun Dey, Chowdry	100
Kalleebhyrub Mookerjia, Mooktar	50
Issurchunder Ghose, ditto	50

	Rs.
Issahram Roy, Mooktar	50
Greeschunder Mookerjia, Peshkar of the Magistrate's Court	60
Rammohun Chowdry	30
Roghoonath Banerjia, Vakeel	25
Dobnath Banerjia, Vakeel	25
Womakant Bose, Moherer in Magistrate's Court	25
Portabnarain Pal, Writer in Ditto	25
Moonshee Suckauddin Mohamud, Sereshtadar of Judge's Office	25
"Company's Rupees.	12,895

"E. T. Trevor."

It was apprehended that the Government College would seriously injure the Missionary School, but the following is the result communicated by Mr. Blumhardt:—

"By means of this College a general desire for English education has been excited in and about Kishnaghur, and this has brought a large number of boys into the station from the district. Their relations being pupils in the College, they were anxious to be admitted into it also; but being unable to pay the sum of rupis two *per mensem*, which is charged at the College for each boy, they had no other alternative but to come to our school, which is free of charge, but conducted on Christian principles; and in this way the number of boys in our school has increased to more than double what it was last year. The number now on the list is 224, of whom 165 are in daily attendance. They are pursuing the usual studies."

There is now at the Sadar station a boarding school for Christian boys, another for above twenty-five Christian girls, and a congregation of native Christians. The Bishop of Madras confirmed fifty adult natives in 1846. All these, with a handsome church, are within a hundred yards of the ruins of Sir W. Jones's house:— that eminent orientalist declared that he looked on the conversion of the Hindus as an impossibility.

Dipchandrapur.—The Karta Bhojas of this place renounced Hinduism in 1827, having imbibed the prin-

ciples of Gaur Ghosain, a leading Karta Bhoja of Ilambazar: they belong to the *Darbish* class, who perform their devotions by singing; the *Sahibdani* sect of them assemble every Friday for worship, and eat together at night. Half the people of the village had become Karta Bhojas; the Talukdar imprisoned and flogged them, in order to compel them to worship idols. In 1837, some were baptized.

In 1841, Mr. Kruckeberg took up his residence here, and had six Bengali schools, an English school, and a Girls' school, under his charge, besides eighteen communicants, and sixty Christians. The earliest Christian converts in the whole mission reside here: the first baptisms took place in 1837. In 1842, he opened a school for Christian boys. In 1843, Chandi died, a native catechist of great promise; though a blacksmith, he was instructed in reading by a Brahman. He became a Vaishnab, and, according to the principles of that sect, expected a Deliverer: he heard "the good news" from Mr. Deer and his catechists, though he opposed him much at first, "chiefly in order to elicit information." He visited Mr. Kruckeberg, anxious to be shown God, as, according to the notions of his sect, "an inward eye was necessary for seeing God." His character is thus drawn by Mr. Kruckeberg, and there are various native Christians, of whom the same could be recorded :—

"As a native Christian, Chandi was remarkable for his affection to all who love the Lord Jesus. This he proved, by his disinterestedness and kindness to his brethren, who were always welcome. The first attention paid to them, was the washing of their feet: a meal was then prepared, or the hookah placed in readiness for them. He showed his Christian character by his forbearance, which, in numerous instances, shone out brightly. He was, moreover, remarkable for his wisdom, and the first pandits would give in to his reasoning. He knew much of the

Shastres. He had much contrivance—much foresight, which natives rarely possess. The application of his wisdom was shown most in his finding in the Gospel information and advice under every case of trial and difficulty. His faith was strong, and manifested itself with increasing evidence shortly before his departure. In any danger or difficulty, he would say, *The Lord is at hand.* This was one of his favourite aphorisms. Often would he comfort those in trouble with these words.

"He had a firm hold of the vital truths of Christianity. He was simple in his manners, and would not adopt any new European habit, if not prompted by a sense of duty. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking, he had overcome every scruple; but would, for conscience' sake, carefully abstain from such things as would make his religion hateful in the eyes of those without, and make their conversion (humanly speaking) more difficult. He used to observe to those that laid much stress on the exterior, 'It is the *heart*, my friends, not the dress, that is to be changed.' The New Testament was his constant companion.

"Chundy had been ailing nearly a year before his death, and when the time of his departure drew nigh, he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village, he called upon the Lord to take him to himself; he reproved the weeping, and died, full of hope of eternal life, through his blessed Saviour."

KABASDANGA DISTRICT[r] contains 1500 Christians, scattered in eighteen villages, among a population amounting to more than 20,000, of whom one-fifth are Brahmans, though not more than one-tenth of the whole

[r] The whole of this district, as well as that of Krishnagar, was infested with dakaits or robbers. Thirty years ago, Bishwanath, a leader among them, headed a band of 400 dakaits. Bhagdi, another native, used to carry a spear in each hand, and a sabre on his shoulder: in an attack, he killed every one within his reach. Their cruelties were most atrocious—such as roasting Brahmans, with tow dipped in oil; one man confessed he had killed thirty-three persons with his own hand. But the energy of Mr. Blacquiere, the magistrate, suppressed these atrocities.

population can read. Mr. Krauss came to reside here in 1840, close to an indigo factory, which afforded protection, and opened a field of usefulness in connexion with the natives employed in it. The Zemindars looked with a suspicious eye on the mission house, and other dwellings rising in the district, and began a system of persecution, in order to drive the missionary and Christians away; but their efforts proved useless. The premises are thus described by Mr. Innes, the acting secretary, who visited them in 1841:—

"The house stands in a good-sized compound, close to the Bairab, a beautiful river, whose banks are richly ornamented with fine trees, and the water of which is particularly excellent and wholesome. In one corner of the compound are convenient godowns, and from these buildings to the banks of the river, extends a row of houses, in which the Christians reside. On the other side of the compound, next to the river, is a good vegetable garden, and in the midst of it a very large banian tree, which is a great ornament to the premises. At a short distance from the mission compound the catechist's house is built, and close to it, houses are rising for most of the readers, who will then reside near the missionary, and will always be under his eye. From the top of his house, Mr. Krauss pointed out to me the position of all his villages, most of them within sight, which are sixteen in number. To one or other of these he sends his readers and catechist daily, and goes himself as frequently as opportunity offers. On the Lord's day, he has service in one of the villages in the morning, and returns to hold service at his own house in the afternoon, for the resident Christians. There is one catechist at this station, and six readers. Two of the readers will live in two of the most distant villages, and the other four be near the missionary. Brother Krauss has family prayers every evening with his Christians at seven o'clock, when they begin by singing a hymn, then the catechist reads a chapter, and offers some explanatory remarks, and then the missionary either catechizes the people, or gives them an address, as he did one of the evenings I was there, on the necessity and paramount duty of humility and love; after this, prayer is offered up.

"I heard a very interesting account of an old heathen, who lives in the village of Kabasdanga, and who is supported by his sons, who are shop-keepers. He came one day to Mr. Krauss, begging to be instructed, and, taking a packet of cloth from under his arm, he unwrapped it, and produced an old and well-worn copy of one of the Gospels. This he had received, a long time before, from some one who was preaching in the neighbourhood. He said that, at the time the book was given him, he could not read, but that he had learnt to read, on purpose to be able to peruse this volume; and the consequence of his reading it was, that he desired fuller instruction in Christianity. Mr. Krauss was, at first, somewhat apprehensive that the old man wanted merely to become a pensioner, or, at least, wished to obtain some temporary assistance of a pecuniary nature, as is found to be so generally the case. But when the man made no allusion to his temporal concerns, the missionary felt more confidence in him. A New Testament was given him, and he was requested to come to the mission house to read it; and this old man came day after day, and sat from morning till evening in the verandah, reading the word of God, and occasionally asking questions, without begging for a single pice. After some days had been spent in this manner, however, his sons were determined to put a stop to his attendance on the missionary, and they shut him up in his house; and when I was there, he was thus incarcerated by his own children, on account of his resolute determination to inquire into Christianity."

In 1841, schools for Christian boys and girls were commenced; 317 adults were baptized, and there were 407 inquirers. In 1842, Mr. Krauss itinerated to Chamadanga; not far from Krishnagar, he "found 600 Musalmans, called *chordars*, or separatists, on account of their not observing any rites of the Musalmans: no sound of a drum or pipe is heard at their marriages; no feasting after the burial of a relative or friend." They listened with great readiness to Mr. Krauss's preaching. "They are separatists, with respect to their outward persons, from the filth and dirt so common with the Musalmans; and they are dissenters in heart from the errors of

Mohammed." In 1843, about 158 persons were living adjacent to the mission premises. The church was nearly completed, and 100 were baptized. Mr. Krauss, in a tour he made in 1843, mentions a case that occurred at Ulodanga, eight miles east of Barhampur, which shows the opposition the inquirers encounter:

"On my arrival, I found six brothers, all married, and in prosperous circumstances, as mairas (confectioners). They appeared to have made up their minds to embrace Christianity, though they had scarcely any correct notion of it. Their respectable bearing, their fine-looking families, with their requests to receive them as my disciples, impressed me very favourably. I spread my tent near the Fakir, to whom they continued to pay divine adoration, and said little—waiting what God might bring to pass. The Fakir rejoiced, and almost embraced me. My small tent then came, and was fixed under a grove of young mango trees. So far, all was peace and good-will. But, as a fire, the account spread through the village on the banks of a nulla, 'Brindabun and his brothers will be Christians; there, the Fakir has brought in the Ishu Christo Sahib,' echoed from one end to the other. People, mostly Brahmans, flocked to the place to see what the Sahib was about. One young Brahman looked into the hut where I sat, saying, with an air of hatred and ridicule, 'Ah, then, see the Hakim! Is that the way of a respectable European?' I went out, and entered into conversation, but with little success. They left the place with contempt. Every means was tried to annoy the families who were ready to join me. Their shops in two villages were shut; the people, under pain of losing caste, were forbidden to buy the least article. Here the means of support of about a twentieth were at once suspended. The confectioners, generally pure to all castes, were now polluted by Christian hands. It was, moreover, spread abroad, that the Sahib had spit on all the articles, in order to destroy caste. The weak minds of their women were alarmed with the insinuation of other wretched women, that the Sahib, when about to make them Christians, would lift part of their garment, and mark them with a red hot iron. They were frightened out of their life, and two ran away, with their families. Also two servants in attendance, were prohibited to serve them, my own

supplies were cut off, and every moment we expected to be attacked by a furious party of latials. No kind of police in the village, though very extensive. My presence then was, and is still, the life of the poor people. A petition has been presented. Still the means of protection have not appeared to such an extent as to appease the people."

In 1845, it is stated, the native Christians had begun of themselves to build a Christian village near the compound. The Bishop of Madras confirmed 191 persons in 1846; he was much struck with the regularity and order of the Christian congregation, and the appearance of 120 Christian boys and girls, "smiling, clean, and happy." Archdeacon Dealtry, on the occasion of a visit to it in 1846, remarks:—

"As we entered Kabasdanga, in the morning of the 19th of February, the children—all Christian children—were drawn up in a long row, the boys on one side, the girls on the other, so clean, so neat and orderly, so superior in appearance to the heathens around! We walked to the church, a most picturesque and beautiful building; the children followed us, and formed themselves into a quadrangle by the side of the verandah. Oh, to see them as they stood around us, and to hear them strike up a beautiful hymn in Bengali, to the tune of the Old Hundredth Psalm! It was truly a refreshing and inspiring sight, and well worth going from Calcutta to see.

"In the afternoon, the schools were examined. There are a Christian Boys' School, and a Girls' School, on the premises, containing more than 120 children; and all gave the most satisfactory evidence of their general knowledge of Christian truth, and of their industry. These children are brought up to different callings. As to the boys, one is sent to the carpenter, another to the cook, another to the bearer, &c., to learn each that calling by which his future maintenance may be secured. The girls are taught different kinds of useful work, and are constantly employed. They are not permitted to be idle for a moment. This school is supported by the Ladies' Society.

"Outside the premises, there is a little community of Christian weavers, who entirely support themselves by making cloth for the native Christians. So, also, there are families of cow-keepers,

who supply milk, butter, &c. In this way, they are forming a little commonwealth, who are independent of the heathen around them. This is more or less the case with the other districts. Nothing will tend more to raise the tone of Christian feeling among the native converts, and to spread the leaven of truth throughout the district."

RATNAPUR[s] (Ruttenpore) village is distant eight miles from Chapra. The external appearance of the country has been greatly improved by a mission being established at Ratnapur, similar to the effect of the Moravian stations in Africa, where beauty and order have succeeded the wildness of the desert. The Bishop confirmed 100 persons here in 1839. When Mr. Lipp came in 1840, to select his residence here, he climbed up a tree to survey the country round for a site: during three months he lived in a palki, the top of which served for his table, and the inside for his bed and dwelling-house; and during that period, several of his sheep were carried off by leopards. But by the close of 1841, a substantial mission-house was erected on the banks of the gently flowing Bhairab, once a very large river; and in 1845, it is stated, "a little Christian village is rising fast round the mission-house at Ratnapur, neat, clean, and orderly.[t] Mr. Lipp devotes two hours every

[s] The whole of this district, thirty years ago, was resorted to for boar-hunting; tigers and leopards also abounded; but the indigo planters have in a measure civilised the district.

[t] It is a harbour of refuge to various Christians, persecuted by the merciless Zemindars; of this we give an instance, which occurred ten years ago to a man who fled to Solo. "He had a debt laid to his charge which he did not owe, and was imprisoned by the Zemindar, in order that he might be compelled to pay. On his inquiring the price at which he would be released, he found that he must give all his property. This, however, he did, and thus obtained liberty. He had a crop growing on his field at the time, and he hoped by the proceeds of the sale of the grain to be able to continue to live in his own village; but no,

morning to the instruction of his readers; there are many inquirers. At a subsequent period Mr. Lipp remarks: "There is a large number of poor people, who would be ready to become Christians, but I find not one family among them whose motives for changing their religion I consider to be pure."

In 1842, a Boys' Boarding School was established. The Bishop of Madras confirmed 108 persons in 1846. Mr. Whitehead, his chaplain, observes, on seeing the Christian village: "How different it is from the best heathen villages I ever saw!—the houses so clean, and regular, and airy; the roofs and hedges so neat and trim; the gardens round each cottage so blooming, that Christianity could be seen and felt in the very atmosphere of the place." A plot of ground is granted to every head of a Christian family, and a small sum of money allowed, to enable him to build a cottage. Mr. Lipp also employs a weaver, a tailor, and a carpenter, to teach his Christian boys trades; net-making and book-binding have been introduced among them. Mrs. Lipp superintends the Christian girls' school. Mr. Lipp remarks, in his Report for 1846, respecting the Christian village:— "Within this year a little village has arisen on the west side of the mission compound, which contains now about thirty houses. The inhabitants, together with the school children, form a congregation of near 300 souls. They have lately contributed, out of their scanty earnings, towards the enlargement of the mission chapel. We have also succeeded in establishing a fund for poor widows

the Zemindar had not done with him yet,—arrangements were made by this persecuting landlord for seizing all the crop as soon as it was ripe. The poor man, seeing that his case was thus desperate, and knowing that no way of retrieving his fortune was left to him while he remained in his own land, took his bullocks and drove them away by night, leaving his cottage and fields to be seized by the Zemindar."

amongst these villagers." The district contains 980 Christian adults and children; seventy Christian boys are in a boarding-school,—some of the former pupils have left the school and are appointed readers; others have become ploughmen or mat-makers, or engage in book-binding: forty-five Christian girls receive instruction from Mrs. Lipp.

At MEHERPUR, a large town eight miles north of Ratnapur, is a fine opening for English schools: it is the residence of many rich landlords and Kulin Brahmans, and Sanskrit literature was formerly encouraged there very much. "Many speak English and eat beef there,"—one of the marks of "Young Bengal." There are numbers of Musalmans in the neighbourhood, who, like the generality of the Mohammedans of Bengal, have been made such by the sword.

CHAPRA (the village is about nine miles from Krishnagar) has 400 adult Christians. This station was occupied by Mr. Blumhardt, in 1840; the place was previously a mere jangal. It was visited, in 1841, by the Bishop, who confirmed sixteen persons, and laid the foundation of a church. Mr. Deer was located here in 1841, and had twelve Christian villages under his superintendence: he devoted a considerable amount of time to the instruction of his readers and Christian boys, of whom there were thirty. He complains of the difficulty, in various cases, of inducing the native Christians to continue their children at school. "One of the opulent native Christians attended the school, and found his son at the bottom of the class, much behind the other boys; upon which he exclaimed, 'Alas! how much my boy might have benefited me by feeding my herd of cows in the field; now both advantages are lost.'" This is one of the effects of the abject poverty, and consequent liability to oppression, in which the fine peasantry of India are sunk, for "*free-*

dom is the first step to *curiosity*." How much greater, then, is the tyranny exercised over *Christian* rayats; on this subject Mr. Dampier, the superintendent of police, reports to government—"There are constant quarrels arising out of the dislike of the Zemindars to their converted rayats, and it is necessary for the magistrate to keep a severe check over any attempt to oppress them." Mr. Deer was in the habit of giving his flock a feast on Christmas day, previously celebrating public worship, and explaining to them the nature of the solemnity which was the occasion of their meeting; he found the practice calculated "to effect union and harmony amongst the members, and to cherish love and kindly feelings among them. The meeting together of so strong a band may inspire all with courage under trials and difficulties that may come upon them; and thus entertaining them is a kindness they can well appreciate." The readers lived with Mr. Deer, and went into their respective villages to assemble the people for prayer; "he trains and instructs them at home, and then they carry their knowledge among the people." In 1841, a violent persecution arose from the landlords, so that the heathen were afraid to send their children to Chapra School, and even the ghat manji did not venture to go to the mission-house for his wages.

Mr. Deer left in 1842, and Mr. Kruckeberg took charge of the mission. At Badlanga, the same year, the Talukdar put one of the converts in prison, on a false charge of debt; he was about to adopt the same course of conduct with the others; but the greater part of them abandoned their valuable land, and went elsewhere. Mr. Kruckeberg, having left for Europe in 1845, Mr. Wendnagle was stationed here: he remarks, that "the distance of some of the villages from his house is so great, he can only see the people once a month, and that consequently their instruction almost entirely devolves on the

readers, who are not always qualified for their work." He left for Europe, in 1846, and Mr. Osborne resided there for a few months: he reports, that "few Christian parents appreciate sending their children to school, thinking it to be a sacrifice, as their labouring in the fields affords them a pecuniary benefit. About one-third of the whole Christian population throughout the district attend public worship on the Lord's day; the remainder have not yet learned to value the Christian Sabbath."

SOLO is a village, distant twenty-two miles from Krishnagar. The Christians connected with the station live principally at the village of Meliputa, formed chiefly of those who had been driven away by persecution from other districts. A chapel was erected at Solo in 1837; while, in places where there were no chapels, the missionary celebrated worship in huts, or under the shade of trees. In February, 1839, eighty were baptized here: the bishop confirmed twenty-seven in October, and laid the foundation of an institution for Christian boys, and a chapel, fifty-four feet long and twenty-five feet broad, was erected by J. W. Alexander, Esq., at an expense of 3000 rupis. The Rev. A. Alexander was located here in 1839. The following account of Mr. Alexander's mode of discharging his pastoral duties is given by Mr. Pratt, who visited the station with the Bishop in 1841:—

"Mr. Alexander was asked what the people did on the days when no catechist or reader could visit their villages; he said, that the Christians and inquirers meet together in the mud chapel, if there be one, and if not, in one of their houses, and repeat what they remember of the Church prayers; they have all learned the Creed, the Lord's Prayer, and the Ten Commandments, and therefore they never separate without having been able to edify each other by repeating them.

"The two evenings we were at Solo, I went with Mr. Alexander to his family worship with the orphans. His practice is to

assemble them morning and evening: he offers up a short prayer, which they repeat clause by clause after him: he tells them that he hopes by this means to teach them to pray; and that when they pray in secret they must use their own words. They then sing a hymn: the girls on the left hand and the boys on the right, sometimes sing alternate verses, sometimes they sing together. I was most agreeably surprised to hear them sing our English tunes so well; there was none, or at least a very little, of that unpleasant *twang* that is so common in native singing. Mr. Alexander then examines them in part of the sermons he preached to them the previous Sunday: this he does through the week, and so grounds them well in the Christian doctrine."

The Bishop recommended to the missionaries, among other things, the example of Schwartz, who used to form his native catechists into a class, and give them instruction, from some portion of Scripture, to carry to the various villages they had to visit; in this way he both instructed the teachers, and furnished food for the converts dispersed throughout the mission, to whom he could not himself pay a visit very frequently: upon their return, Schwartz required a report of their proceedings. The Bishop was glad to find that this practice had been followed by Mr. Alexander. A new opening presented itself at Joginda,[u] and persecution arose.

[u] A lease of ground for a mission-house was obtained at Joginda in 1841 from a Musalman *fakir*, but the landlord prevented the men working at it, alleging the land to be his, and brought false witnesses to prove it: the latter is an easy process in a country where witnesses can be hired for fourpence per diem to swear to anything. Also about twenty-two miles north of Solo, there are 700 or 800 Karta Bhojas, who are anxious inquirers on the subject of Christianity; in a village called Joginda, in that neighbourhood, there are 161 calling themselves Christians, ten only of whom are as yet baptized. The population within three miles of that village is about 20,000 souls. Seven children go down to Solo to school; but the distance is so great that it is difficult to induce the parents to part with them. The distance

"Persecution is by no means uncommon: many of our poor people have been most unjustly treated. One poor man has been incarcerated for two years, by the instrumentality of false evidence. Another case happened the other day. The Christians having refused to give evidence in favour of a Talukdar, as their heathen neighbours had done, to support him in continuing to defraud the Government of the rent of 1100 bigahs of land annually, were seized, and taken by force to the Talukdar's residence; where one poor creature's ears were nearly wrung from his head by a blacksmith's tongs, and his back covered with stripes, from which ill treatment he fainted. He was afterward set at liberty, being an old man, for fear he might die."

Mr. Alexander remarks, "The great temporal distress of the people is a great hindrance to their attendance at worship, and their strict observance of the Lord's-day." In 1845, Mr. Alexander died. He had been twenty-seven years in India, and died in the forty-sixth year of his age; he came out to India in the army, and was a protégé of Bishop Corrie: he was a catechist at Dum-Dum and Kulna, and was ordained in 1842; after his death, Messrs. Lipp, Krauss, and Blumhardt visited the mission alternately twice a month until 1846, when the Rev. G. Cuthbert took charge of it for a year. As he has had experience in the Christian ministry in Europe for ten years, his testimony is valuable as to the condition of things in Solo; he states: "When the Bishop of Madras visited it in 1846, there were 1300 native Christians, two boarding-schools for boys and girls, and an English school for Christian and heathen youth, with a congregation of 400. Archdeacon Dealtry, on his visit, in

is also very great for the missionary to travel backwards and forwards, especially when he has so much to do in and about Solo. The Church Missionary Committee are therefore anxious to place a European catechist at Joginda. A spot has been marked out for a bungalow. Mr. Alexander has been to Joginda several times, and on his journeys he has preached in the villages he passed through, and has met with great attention.

1846, to the boarding-school of Solo, which contained sixty Christian boys, found that the master taught the boys to know Jesus Christ, while he himself worshipped the idols daily." This is applicable to other schools also, but up to the present time the Church Missionary Society have no institution for training efficient Christian teachers; in consequence, the missionaries are obliged, in many cases, either to employ heathen schoolmasters, or to close the schools. Mr. Linke came to reside at Solo in 1847. Twenty-eight of the native Christians were re-baptized by the Romish priest, "who, until lately, was stationed at Krishnagar Sudder station, but made his incursions into the surrounding districts, not to convert the heathen, but to disturb and divide the Christian flocks." Respecting the schools at Solo, Mr. Cuthbert makes the following observations:—

"The children are generally highly intelligent, tractable, and interesting, and, notwithstanding the rudeness of their early associations, surprisingly gentle and affectionate in their dispositions. Their conduct too is, in general, satisfactory, as far as I can see. The number of boys in the school at Solo is sixty-six, at Joginda sixteen. The number of girls on the school roll is fifty-six, and the average attendance, both boys and girls, about one hundred.

"The people are ignorant to an extreme degree. Very poor, and, like their forefathers for generations unnumbered, engaged in agricultural labours, they are utterly without education, and their minds consequently contracted, and if I may use the word, *materialised*, or carnalised to a degree scarcely conceivable by educated persons. They generally know, indeed, the great outline truths of Christianity, but mixed, I fear, with many strange superstitious notions, with views of temporal advantage, and with some principles and practices savouring more of the corrupt system of religion they have abandoned, than of the holy faith they have embraced. Nor is this to be wondered at. So many new Christian converts scattered so widely through numerous villages, so much in need of constant, skilful, and enlightened instruction and discipline in their new faith, and

yet left for years to the care of a single missionary, is it any wonder that many of the native converts still continue ignorant, superstitious, inconsistent, when so very little has been done to instruct them?—As it is, the people are willing to receive instruction in their religion, and are in many respects an interesting and hopeful body.

"Their teachers are most uninteresting, and uninterested (except for gain) in their important work; they offer no ground whatever, that I can see, to hope they will ever become efficient teachers, or at all suitable for the office, whether we regard their knowledge, their character, or their qualifications. And yet, unfit as they are, they are, I fear, as good as any likely to be procured about here.

'The mode of teaching in use is as dilatory, wearisome, and ineffective, as from such teachers might be expected; making the process of learning as little agreeable and interesting as it can well be made, to both learner and teacher; and using to the very least advantage the very brief term during which females in this country are allowed to remain at school. Thus also is the money devoted to education, expended in a manner calculated to produce the smallest proportion of those blessed results expected, no doubt, by the benevolent persons who contribute it."

NADYA OUT-STATION.—The far-famed colleges of Nadya interested Sir W. Jones deeply: he resided and studied in their vicinity, and contributed to roll away the reproach advanced by foreigners against the English in India, that they felt no interest in the country, but were solely intent on the pursuits of avarice and ambition. In his "charming retreat," at Krishnagar, Sir W. Jones spent his vacations, amusing himself with botany and the conversation of the pandits, with whom he talked fluently in "the language of the gods." But the chief attraction was the neighbourhood of Nadya, the Oxford of Bengal. It is a singular fact, that, notwithstanding the anti-proselyting tendency of Hinduism, Brahman missionaries have been sent for several centuries past from Nadya to propagate their faith among the hill tribes of Asam.

Nadya owed much of its celebrity last century to the patronage of Raja Krishna Chandra Ray, who gave immense landed endowments to the Brahmans. He abolished, however, the practice then common among the Hindus in the district of Nadya, of selling their sisters and daughters. He was noted for the reverence he paid to Brahmans and monkeys, and is said to have spent on one occasion £15,000 in celebrating the marriage ceremony of two monkeys!

Nadya being the seat of the great Law Colleges of Bengal, was resorted to from all quarters; this, together with the number of Brahmans resident in it, presented a favourable opening for schools. A boys' and girls' school, accordingly, were established here by Mr. Deer, with the concurrence of some of the most learned and influential persons of the place. As showing the influence of Nadya, Mr. Deer mentions a case which occurred in Burdwan in 1832, of a Zemindar, who gave rooms for a vernacular school, but objected to the Scriptures being taught; however, on Mr. Deer's informing him that they were taught in Nadya, he, at once, withdrew his objections. Mr. Deer, on visiting them, in 1832, found the Brahmans teaching the gospel: he gave them Mill's translation of Christ's Sermon on the Mount, in Sanskrit, with which they were gratified, as they stated. "Whatever is in Sanskrit, though it is against us, still, being in Sanskrit, pleases us."[v] In 1833 there were two *girls' schools*, attended by sixty.[w] A chapel was erected at the side of

[v] J. Muir, Esq., of the N. W. P., has laid the cause of truth in India under deep obligations by several valuable pamphlets he has published in Sanskrit on questions relating to Christianity and Hinduism.

[w] In Nadya a singular thing, in the midst of bigoted Brahmans, who think teaching a girl to read as rational an attempt as teaching a cow to dance a hornpipe.

the high road in Nadya, and the gospel was preached to travellers passing through the town.

An English school was established about 1834: in 1842 it was under the superintendence of Mr. Kruckeberg, and was supported by the English residents of Krishnagar. Prejudice had declined very much.[x] In 1845 it contained forty boys, and the expenses were defrayed by local subscriptions: there was also a Bengali heathen school having about eighty boys.[y]

[x] Dr. Yates, a Baptist Missionary, visited the station in 1821. At that period the pandits would not receive Sanskrit tracts from him near the river, but sent a person to procure them at a prescribed distance from the river bank. As late as 1826 there was not a single family of Brahmans or Khaistas in Nadya given to drunkenness:—in 1846, it was calculated that one-fortieth of the population were irreclaimable votaries of Bacchus. This vice is spreading among the natives in other quarters; in Calcutta there are ninety-two spirit shops licensed by Government.

[y] Nadya district has half-a-million bigahs of acres under indigo cultivation. The use of this drug, which now employs two millions of British capital in India, was prohibited in Saxony in the sixteenth century, as "a corrosive substance and food for the devil." The destruction of the French colony of St. Domingo led to the cultivation of it in India. The first factory was erected in 1779 by Monsieur Bonnaud at Gandalpara near Chandranagar, and the East India Company, on the independence of the United States of America being established, made a contract with Mr. Prinsep, father of the late J. Prinsep, of oriental celebrity, for the cultivation of it: in 1783 there were exported 1200 mands from Bengal to England; in 1830 the district of Krishnagar alone produced 20,363 mands, and the other parts of North India over 90,000 mands.

Kulna.

KULNA is a mercantile town, forty-five miles north of Calcutta, in the vicinity of the great Dhoba sugar factory, containing a population of 60,000, situated on the banks of the Bhagarathi, in a central position between Krishnagar and Burdwan. "People having settled there from so many different places, the bond of caste is not so inveterate as in other places." It is noted for the 108 temples of Siva, erected by a former Raja of Burdwan. Seven hundred beggars are fed daily in the precincts of the temple at the raja's expense.

Mr. Corrie had long been anxious to establish a mission in Kulna, and, in 1825, as Mr. Deer wished to leave Burdwan, and settle in Kulna, an opening was thus afforded. A petition was also presented by the natives to Mr. Corrie, whom they designated "the *avatar* of holiness," requesting that Mr. Deer might be stationed among them. Their request was complied with, and Mr. Deer commenced two schools in 1825; they soon contained 200 boys. The London Missionary Society had four schools there previously; but they were transferred to the Church Missionary Society. Great anxiety was shown for the establishment of schools: in 1826, Mr. Deer had 1000 boys under instruction, and three girls' schools. The Scriptures were introduced without objection into those "public marts of truth, where one

might buy, without being suspected or prevented." In 1827, two rooms were given him for schools, in the compound of the idol temple. The Report of the Corresponding Committee for 1828, notices, that "most of the converts from the stations of Burdwan and Kulna have been from among those connected with the schools as teachers or scholars." The experience of Missions in South India is the same in this respect. In 1831, the number of boys in attendance, amounted to 480. Christian teachers were appointed to several of the schools: the parents at first objected to the arrangement. In 1827, Manik, a Brahman, and once a student in the Kulna Schools, was baptized; he was the first-fruit of the Kulna mission.

In 1832, an English school was established by Mr. Alexander; the boys agreed to pay eight annas a month each. This plan, however, was soon abandoned, as few boys would attend on condition of paying. In 1837, the Bishop visited the schools, and expressed himself fully satisfied with them. Mr. Alexander states, in his report for 1834, "The native converts here, young and old, thirty in number, so far as practicable, are assembled every evening in the week for catechetical instruction, which closes with prayer; they are also assembled three days in the week, at 3 P.M., for the same purpose; and on the Sabbath twice; and, with one or two exceptions, grace and peace are manifest among them." In 1841, a case occurred of a woman, the wife of a native Christian, who had, for fourteen years, declined to be baptized, yielding to conviction, in consequence of her son reading the New Testament to her.

In 1827, eight adults were baptized. Mr. Deer baptized them in public, having heard it was reported by a pandit, that when a person is to be baptized, the padri makes him first eat a slice of beef and drink some liquor,

and then he throws some water upon him. In his preaching, Mr. Deer found "everywhere an open ear, but not always an open heart:" he visited the natives in their houses, "in order to win them over by way of friendship." In 1828, at the *charak* festival, the baptismal service was caricatured by the natives publicly, in one of their dramas. The chief actor was dressed as a European, had his face whitened with chalk, and an old tattered hat on his head; a china basin, covered with a cloth, was placed on a table, to represent the baptismal fount; the mock Sahib, on being asked whence he came, said, "I lived in England, but, not being able to gain my livelihood there, I came to this country to make you Christians." He then made the sirkars represent Christian teachers, and to write down the names of the candidates, and how much each was to get on his baptism; some were to receive fifty, some 200, others 400 rupis; another was to be made a durwan; and to some, wives were promised.—A spirit of inquiry was however abroad, and Mr. Deer mentions a long argument he held with Tarka Panchanan, a celebrated teacher of logic, at the head of sixteen scholars, from twenty to thirty years old; they endeavoured to prove that man could be part of God, without God being in consequence sinful, as the sun's rays pass pure through filth—that God might be pure, and yet sin produced by him, as curds are procured from milk. Several pandits even consented to be baptized, on condition of retaining their *paita*.

In 1830, Mr. Alexander was stationed here as a catechist; eleven persons were baptized, and Mrs. Alexander commenced a girls' school. In 1836, Mr. Alexander mentions the following circumstance respecting a girl in the school:—

"The Female School is attended regularly, relative to which

the foregoing circumstances occurred in August last. One of the children, while attending the school, often expressed a desire to embrace Christianity, of which her parents took little or no notice. But her husband hearing the same, put a stop to her attendance at the school, and took her to his abode, where she was subject to a series of ill treatment two years; at length she resolved on leaving her caste, and embracing Christianity. She accordingly came to Mrs. Alexander, saying, that she had been with a family of native Christians four days, and that she had given up caste, and would become a Christian. We were at a loss to know how to act with her, knowing the trouble we were liable to be subjected to. The child was certainly impressed with some of the truths of Christianity, and during three days she passed in our house, was taken up in reading part of her old lessons. Her parents came to see her, and said that the child had not been allowed to visit them once, since her husband took her away. They prayed that I would protect her, saying, that her husband would now sell her to the harlots—a practice but too common on the slightest occasion. We concluded the better way would be to apply for the aid of the police on her behalf. But on the fourth morning she went outside the premises with a native child, and soon afterwards we heard that her husband and father-in-law had taken her away. Fearing that some evil might befal her, I applied to the police, and, after some hours, the parties were apprehended, when, from fear, and having been previously instructed, she said that she had not eaten with the Christians, but that they had supplied her with new vessels in which she had prepared food for herself, and that she would return to her home."

In 1834, the son of a wealthy Musalman was baptized; he endured severe persecution in consequence. Thirty native converts assembled every evening to receive catechetical instruction. In 1835, the mission was joined to the Krishnagar one; it had been previously connected with Burdwan. In 1839, a high-caste Brahman, educated in the English school, became a convert.

Mr. Alexander left Kulna, in 1839, for Solo, in the Krishnagar district, the greater number of the converts

accompanying him thither; he occasionally visited the schools in Kulna, until 1842, when, by an arrangement with the Church Missionary Society, the Church of Scotland occupied Kulna as a mission station; it is now in connexion with the Free Church of Scotland.

Mirat.

The city of Mirat is situated in the centre of the Doab, equally distant from the Ganges and Jumna. It is 800 feet above the level of the sea, and twenty-two miles from Dilhi, the ancient seat of the Mogul empire. The city was besieged in 1240, by Nadir Shah, who *flayed the defenders of it alive*, sold the females into slavery, and razed the walls to the ground.

Missions commenced in Mirat about 1814, under the patronage of Captain Sherwood and his wife, who opened a chapel and school there: she paid the teacher at the rate of four rupis monthly, and four annas for each scholar; and by her writings she shows the interest she still takes in India. She fitted up a room in her garden, in which she employed Anand Masih to read the Hindustani service to a congregation of forty persons. She gave him instruction in geography and history, and attended also to the religious welfare of her heathen servants; but she left Mirat in 1815 for England. Her last act there was to assemble her domestics, with Anand, and hold a religious service with them; however, the same year, she was succeeded in her sphere of usefulness, by an individual, who may be called the Father of the Mirat Mission, the late Rev. H. Fisher.[1]

[1] He entered the ministry in 1795, and was led to a knowledge of the truth subsequently, by the spiritual counsel of his excel-

Though he came out at rather an advanced period in life, he applied himself diligently to the study of the Urdu language, became the instrument of the conversion of many Hindus and Musalmans, and founded a native church at Mirat, which he superintended until 1832, when he became presidency chaplain in Calcutta. The circumstances which led to his coming to India, border almost on the romantic; we shall give them in his own words:—

"I had just finished my morning sabbath service at the village of G— O—, and was conversing in the churchyard with the gathering group of parishioners before returning to my home, when I perceived a stranger in the crowd, whose attention to the sermon which I had been preaching, had drawn my eyes frequently towards the pew in which he had been seated. The villagers were pressing round with their affectionate inquiries after my health, &c., when the stranger addressed me with a courteous smile, saying, somewhat abruptly, 'It is a blessed occupation for a minister of God to preach the "μετάνοια" to a sinful world.' (My subject had been from the third chapter of St. John and the fifth verse.) In reply to this address, which somewhat surprised me, I observed, 'Very true, and blessed are the people who know the joyful sound.'—'Will you go to India?' said he. 'If opportunity served, I should not hesitate, I have often thought of it.' 'Have you?' said he, 'then think of it again, and when you have made up your mind, let me know; I am Dr. Buchanan.' We shook hands, and I mounted my horse and rode away. You remember, my dear sisters, what followed: some little delay arose from various causes, before my final decision was made; but difficulties and impediments were overruled, and finally the way was

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lent sister, Mrs. Stevens, who is well known for her religious writings, and the meetings she conducted for many years in Yorkshire. Mr. Fisher was eminently useful in his curacy in Yorkshire, in the cottage lectures which he delivered to the poor. He took an active part in the Mirat mission, and used to give Anand Masih texts of Scripture on which to write sermons that were corrected subsequently by himself.

open. I bade farewell to my English home, and relatives, and friends, and set off for London with my family, to make all the requisite preparations for my departure."

Mr. Fisher died at Masuri, March 5th, 1845, aged seventy-three years. He was one of that class of chaplains who came under the censure of Sir J. Malcolm, who, in his Political Sketches of India, recommended "that chaplains should be prohibited from using their efforts to make converts."

The first person he baptized at Mirat was Anand Masih, in Christmas, 1816; he was a Brahman, and gained much money by officiating as a priest. He had inquired into the nature of Mohammedanism, but had felt dissatisfied with it; he then proceeded on a pilgrimage to Nagrakote, where, for seven months, he was exposed to the burning glare of the sun by day, and the pinching cold at night; he then visited an idol covered half the year with snow, which was said by its touch to transmute metals into gold; but he found no satisfaction to his mind. Subsequently, while translating the Bible from Urdu into the Brija Báshá, light flashed on his mind: he was introduced to Mrs. Sherwood, became a teacher at Mirat, under Mr. Fisher, and was baptized by him. He laboured, under the guidance of his very kind friend the Rev. W. Parish, at Kurnal, and was ordained by the Bishop of Calcutta, in 1836: he was the first Brahman who was ordained, as Abdul Masih was the first Musalman who was admitted into the ministry. Anand states, that he was himself much biassed, in 1817, in favour of receiving religious instruction from Mrs. Sherwood, in consequence of her making for him a globe of silk, to refute his own fabulous notions of geography. The same has been the experience of several other Hindus, for when the false geography and false history of the Paranas are pointed out, it is but a step

to a conviction of the falsity of their religion. Mr. Fisher's attention was directed, in 1818, to the condition of the Sadhs, a Hindu sect,—a class of Hindu Quakers; they reject the use of ornaments in dress, never salute, take no oaths, abstain from luxuries and dancing, oppose war, and have no pomp in worship. Sanguine hopes were entertained by Mr. Fisher of making many converts among them; but their Deism was found to be as hostile to Christianity as the superstition of the Hindus. A school, however, was established among them; the Zemindar gave a house; but they did not begin it until the astrologers had announced an auspicious day for the commencement. It was conducted by Jaysing, a Sadh; this gave great offence to the Brahmans, who thought it was their prerogative alone to be the instructors of the people.[a]

Jaysing was baptized by Mr. Fisher by the name of David on Christmas day, 1818; Mr. Fisher writes of the baptism, "The service was very affecting, from the extreme animation of feeling manifested by the old man, and the earnest manner in which he lifted up his tearful

[a] The Sadhs originated partly from the avarice of the Brahmans, who used often to extort fifty rupis from them as a fee for a wedding. Dr. Mill, of Bishop's College, visited them in 1823, and remarks: "They are sadly too much entangled by fancies and peculiarities of their own to possess sufficient simplicity and teachableness; although they cannot be considered as equally indisposed as the rest of the multitude of Asiatic heresies and superstitions, to the reception of the truth; for they have renounced caste, and are curious to read and understand our books: yet it is obvious they highly estimate their own creed, and are anxious to establish that there is a great resemblance between Christianity and their own traditions." They have borrowed almost the whole of their ethics from Kuvir, the founder of a sect of Quietists, whose peculiar notions are partly derived from Vedantism, and partly from Sufiism.

eyes, and clasped his hands over his breast, and called aloud on Jesus the Son of God, to save his soul and body." In 1819 the native Christians attended every Sabbath day in Mr. Fisher's study, to read the Scriptures. In 1820, Mr. Fisher, assisted by Anand, had an interesting congregation of native Christians under his charge, to whom he administered the sacrament once a month, besides giving them instruction every Sunday. He was very anxious for the formation of a Christian village; but the Musalman proprietor demanded such an exorbitant rent for the ground proposed to be taken, that the plan failed. In 1821 he baptized Dilsuk, a Sikh Guru.

In 1821 a plot of ground, twenty-five bigahs in extent, was given by Government, for erecting a school for the Sadhs, at Kowabi, forty miles from Dilhi; the Sadhs called the place Henrypur, after Mr. Fisher's name. Some of them were suffering much from the native landlords; one poor old Sadh had his body smeared over with inflammable matter by a Zemindar, and then was set on fire, in order to extort money from him. In 1824 Bishop Heber confirmed 250 persons at Mirat, the majority of whom were natives.

Missionary Operations.—In 1813, a learned Maulavi, from Rampur, named Munsur, being convinced of the truth of Christianity, by hearing Abdul Masih preach, was baptized at Mirat, as also a *Fakir*, Mangal Das, who, having read Kuvir's works, became sceptical respecting Hinduism and Mohammedanism; and as Kuvir mentions the law and Gospel with respect, he obtained a New Testament, and this convinced him of the truth of Christianity. He was about to join the Romanists at first, but was disgusted at the adoration they paid the virgin.

In 1822, Bahadur, a convert, occasionally preached in the villages, but he was often hooted at and pelted with stones. Mr. Fisher, in a journey he made to Kanhpur this year, took Bahadur with him, and a camel-load of Bibles, which he distributed in schools and other places along the road.

Respecting the exertions made among Musalmans, Mr. Fisher writes, in 1827: "Inquirers, from among Mohammedans especially, are common enough, only for the sake of controversy; in their debating they covet the victory with all their hearts, but not the elucidation of truth. If they cannot confute or entangle, they manifest little or no order, for though they compliment courteously enough, they retain their bigotry, their prejudices, and their pride."

Mr. Richards was appointed to Mirat in 1828, and was ordained in 1837. At his solicitation the same year the Begum Samru gave 10,000 rupis for the erection of a chapel, St. Paul's, for the native Christians, and also made a grant of fifty rupis monthly towards the expense of the mission, which was continued as long as she lived. She gave the Bishop of Calcutta £10,000, to be appropriated to the support of a native ministry, and £5000 for the poor and debtors. She was a Romanist, and erected a splendid cathedral at her capital, Sirdhana. In 1832, almshouses for Christians were built. Some inquiries were excited about 1836 among a sect called *Sivanarayan;* they reject idolatry, and admit proselytes from all parties. On certain Hindu festivals they assemble together on the open maidan, on which occasions all distinction of caste is dropped; it is a saying amongst them, that one huka, one cup of sherbet, and one plate of hulwa, goes the round of the whole congregation. When the meeting is over, the practice of caste returns. They have a headman, or

Mahant, who is elected by the congregation for life; the present Mahant's father, and also grandfather, were Mahants. He presides at the meeting, when some portions are sung from a little Shastra, which contains the principles of the sect. This sacred book is laid upon a table before the singing begins, and around it are placed flowers, while myrrh and incense are burning. As the men come in to join the assembly, each passes near the Shastra, and marks his reverence for the book by giving his salam. Members are admitted by a general vote, when a certificate is drawn up, stating that such a person desires to become a member of their body, engages to renounce idolatry, and to worship God, and walk according to the rules of their sect.

From 1836 to 1839 there were forty-two heathens baptized. In 1839, there were 100 native Christians residing in cantonments, and fifty outside: two Scripture-readers were employed in the villages. Mr. Richards was ordained in 1837, and continued at Mirat until 1842. In 1847, the Rev. W. Lamb arrived at Mirat: the Association has been revived, and the prospects at this present time seem very promising.

A Church Mission Association was formed in 1836; up to that period forty-two heathen converts had been admitted by baptism into the Christian church. Reports of it were printed in 1837, 1839, and 1842. In 1839, the Association supported thirteen Vernacular Schools and two Scripture-readers.

In 1829, Mr. Richards preached, and distributed 300 copies of the Gospels at the mela of Garaktesar, which was attended by 500,000 people; the *Vakil*, or ambassador, of a raja of the western princes, applied in the name of his master for copies of the Scriptures, as his master had heard of the Bible through *pilgrims* who had visited his country: the *Vakil* went to Mirat, and

spent seven days making inquiries respecting the nature of Christian truth. Mr. Richards also visited occasionally the native Christians in the service of the Begum Samru; in 1835, he preached at the Hardwar mela, and gave away fifteen Sikh Testaments to some of Ranjit Sing's followers, and one to the Maulavi of the *rani* of Landaur, whom her highness had ordered to procure the Bible; she sent her thanks to Mr. Richards the next day for the present. In 1834 he met, at the same mela, with the famous Golab Sing, who wished him to go to the Panjab, and give instruction there to the Sikhs.[b]

In 1831, a Khalasi came forward as an inquirer; his friends were very anxious to have him restored to the privileges of his own religion, by his undergoing the purification of swallowing cow-dung!

In 1842, Madhu Sudhan Sil joined the mission as catechist; he received his education at Mr. Hare's school, Calcutta, and afterwards at Dr. Duff's, where he was made acquainted with Christianity. His doubts on the subject of Hinduism were first raised in reflecting on the question of caste: some of his friends wished him to remain as a Hindu, without believing in idols, but he gave free utterance to his opinions, and put his shoes on the idols, which drew on him the persecution of his family, so he quitted his father's home, and supported himself by teaching English; he afterwards proceeded to Futtapur, where he received religious instruction from Dr. Madden. He was baptized by Mr. Jennings, the chaplain of Kanhpur, and became a student in Bishop's College for twelve months. Even subsequent to his

[b] Proposals have been lately made for establishing a mission among the Sikhs; their sect was founded five hundred years ago, and is, like many others, an offshoot from Hinduism.

baptism, his family wished him to live with them, provided he did not make it public that he was baptized.

A FEMALE SCHOOL was established in 1832, under the patronage of the ladies of Mirat, having thirteen girls. In 1840, it had fourteen girls in attendance.

VERNACULAR SCHOOLS were commenced in 1811, by Captain Sherwood; they contained thirty boys, and the Testament was read.[c] In 1816, Mr. Fisher commenced four; one of them was deserted by the children in 1817, in consequence of the baptism of Bahadur Masih. In 1819, Mr. Fisher opened a school for the children of his servants. In 1822, Dilsuk, who was a Sikh Guru, but was baptized by Mr. Fisher, kept one of the schools; it was entirely deserted this year, owing to his shaving his beard, as an act of mourning for the death of one of his relations; the parents took alarm, thinking it was only the commencement of efforts to make their children Christians, and they withdrew their children. Mr.Fisher writes, in 1825, of the difficulty of hiring school-rooms, as the native landlords raise the rent to an exorbitant amount, when they find it designed for Christian purposes.

In 1828, a FREE SCHOOL, attended by Hindu, Musalman, and Christian boys, was established. It is stated, as a sign of the decline of prejudice, that one day, after the reading of the Persian lesson, the Musalman and Hindu boys were desired to retire, as the Christian boys were about to be catechised on the Bible; on which they replied, "Why may we not learn the Bible? If it is good for the Christian boys, it is good for us also." In 1830, the school was abandoned through want of

[c] Mrs. Sherwood was the *first* who established Regimental Schools in India.

funds, the government refusing to contribute to its support.

In 1832, a Boys' School was established by Colonel Oglander, and supported by the pious soldiers in his regiment, who were Cameronians.

In 1840, there were five schools in Mirat.

Stations which have been abandoned.

ALLAHABAD, once famed in Budhist annals, has been noted in modern days for the many pilgrims who drowned themselves there at the *tribeni*, or sacred junction of three streams. "When a pilgrim arrives here, he sits down on the brink of the river, and has his head and body shaved, so that each hair may fall into the water; the sacred writings promising him one million of years' residence in heaven for every hair there deposited."

The Rev. G. Craufurd, when chaplain, commenced a mission at Allahabad, in connexion with the Church Missionary Society, in 1828, and Yusuph Buker, a catechist, was located there; a congregation of twenty-five was formed, and two schools were opened; his labours proved useful to the natives connected with the army. The crowds of pilgrims that resorted to the bathing-places at Allahabad afforded most favourable opportunities to the catechists for preaching. In 1831, the five schools were attended by 100 pupils; there were 100 natives in the congregation. David Batavia, a Cinghalese, was engaged as catechist. The Rev. G. Craufurd gives, in 1830, the following account of Batavia's labours:—

"David Batavia, the society's second catechist at this station, arrived at Allahabad, the second week in November, 1828, and immediately commenced active missionary work; 'attending,

throughout the whole of the cold weather, the places where the crowds were assembled, distributing among them, and reading to them tracts, &c.; and now and then, when opportunity offered, acquitting himself very creditably in actual preaching.

"Many persons used to attend him daily, during the cold weather, for Christian instruction; four or five of whom we had good hopes would have become true converts: it pleased God, however, to disappoint those hopes, for they all gradually fell away. Among this number, I grieve to say, must be placed a Lallah, a native of Oude; he had taken a copy of the Scriptures to his native village, and, by reading it with other persons, had been the means of exciting the attention of many to Christianity, insomuch that he had even begun to suffer persecution for his religious sentiments. The Lord alone knows the reason of this poor man's departure from us; for we gave him no just cause of offence, but on the contrary, heaped every mark of affection on him that it was safe to give. I imagine it possible that he may have been offended or frightened at a rebuke that David most properly gave him, for some lies and other hypocritical words of flattery which he was induced to speak to me, with the hope, as we feared, of some worldly gain. Soon after being thus reproved, poor Thakur Rushad begged leave to go to his native village, for the purpose, as he said, of fetching his family thence; and promising to return in a specified time. But, since the day of his departure, we have never again seen his face, or heard any news of him: this is very afflicting. David, however, did not despond at the loss of his catechumens; but immediately began to look out for other work; which he has now found, and which gives him full employment.

"He has established, as I before intimated, two small schools; viz. one in the Invalid lines, the other in the Native Infantry cantonments; which, thank God! are beginning to fill with scholars. These he visits, and hears the children's lessons, and also reads Scripture with some native men who attend there, every day. Every evening, his health permitting him, he conducts Divine worship at the society's bungalow, near the Sipahi lines; at which about ten persons, including the drummers of the 48th regiment, attend. Among the native part of his congregation I would particularly remark a young man named Bhallu, a son of a Hindu physician, as one of whom I have the greatest hopes. He is altogether the most excellent native youth that I have ever

seen: he is very meek, patient, diligent, and thirsting after instruction in the principles of the Christian religion. This, David imparts to him; while Yusuf teaches him the knowledge of Urdu. I do indeed anticipate the gratification of receiving him into the fold of Christ, and that without much delay. During the day-time, David studies English with me, when I am well and have leisure to hear him; and Urdu with Yusuf: he also goes to converse with the Hindustani persons in the fort, of whom there are a great number bearing the Christian name, but whose conduct, I grieve to say, is no more creditable to their profession of Christianity than that of the majority of Europeans: however, induced by David's constantly visiting them, they do at least attend worship."

In 1835, as no missionary could be sent, it was deemed advisable to abandon the station.

At BAREILLY, a town 850 miles distant from Calcutta, Peter Dilsuk was placed as a catechist, in 1829, under the superintendence of the chaplain; he was engaged in instructing native Christians, and disseminating the knowledge of Christian truth, as opportunity offered: he continued there for several years, when the station was abandoned.

BUXAR is seventy miles south of Benares, and 485 north of Calcutta; it formed the limit of Clive's conquest, and was celebrated for the stud of horses kept there.

A catechist was appointed here in 1819, at the recommendation of Mr. Corrie, and a school opened; the station contained ninety invalids and their native wives, who had no means of grace; they subscribed twenty-eight rupis monthly towards building a chapel. In 1821, Karim Masih was located here, and had forty native Christians under his charge. Bishop Heber visited them in 1825, and was pleased with their knowledge of the Urdu New Testament and the Catechism. Karim Masih

kept a school for native boys in the bazar and instructed in reading those adults desirous of learning. In 1828, a chapel was erected through the exertions of Mr. Brooke, chaplain of Ghazipur. General Brown presented the ground; and the first subscription was given by Mary Carrol, the native widow of a European pensioner, who, having received 300 rupis due to her, presented 100 rupis out of it towards building a chapel, as a thank-offering to God for the benefits she had received from the Church Missionary Society. One thousand rupis were raised by local subscription; but "the widow's mite" suggested the idea of building a chapel. The school, in 1833, contained fifteen Musalman boys. In 1836, Mr. Reynolds took charge of the English school and the native congregation, but was soon obliged to leave through bad health; he was succeeded by Bickersteth Bhojan. In 1842, the Rev. R. Richards was located here—Church service was attended by forty; and he mentions in 1843, distributing 1295 tracts in the villages.

CHITTAGANG is situated on the eastern side of the Bay of Bengal, 317 miles distant from Calcutta.

At the earnest request of the European residents, a catechist, Mr. Marshall, was sent, and a school of thirty-six boys opened in 1833 by the Church Missionary Society, in which English, Persian, and Bengali were taught. All the expenses were defrayed by local contribution; but in 1835 it was abandoned, as the Church Missionary Society wished to centralise their mission operations.

The city of DILHI is 976 miles from Calcutta, and is noted for its remains of Moslem grandeur.[d] In 1761, it

[d] *En passant*, some writers have of late ventured to assert that the Musalman government was as beneficial to India as the

was taken and given up to sack and massacre, which lasted seven days, until the Persian soldiers were driven out of the city by the stench of the dead bodies; and the city, which in its palmy days was thirty-four miles in circumference, became a heap of rubbish; the Mahrattas afterwards entered it, stripped the inhabitants, both male and female, naked, and whipped them through the streets.

In the neighbourhood of Dilhi there were several villages inhabited by Sadhs, a kind of Hindu deists, who were greatly persecuted by the Brahmans; the Rev. H. Fisher exerted himself very much on their behalf; they received copies of the New Testament willingly. In 1819, Mr. Fisher baptized Jaysing, one of the Sadhs, who shortly after established a school among them.

In 1824, Anand Masih was stationed here as a Scripture reader, under the Rev. H. S. Fisher.[e] When he first came he was exposed to much persecution, for the Brah-

English is now: let us hear what Golam Hoseyn, a Mohammedan historian, states on this subject, referring to the condition of India in the beginning of the eighteenth century: "The prisoners of war were murdered; all suspected persons were put to the torture: the punishments were impaling, hanging; the people in certain provinces were hunted with dogs like wild beasts, and shot for sport; the property of any one who possessed anything was confiscated, and themselves strangled; and no one was allowed to invite another to his house without permission from the vizir or raja of the palace where he lived."

[e] Anand was a Brahman: he determined to examine the religion of the English in order to disprove it, and warn the people of its deception; he proceeded on a pilgrimage to the Nagrakote hills, exposing himself during seven months to the glare of the sun by day and the cold by night; but he found no peace. He then went to touch an idol, said to be able, like the philosopher's stone, to turn anything into gold, but his brazen ring remained brass still: he received some information on Christianity from translating part of the Bible into the Brija Basha language; he even attended morning and evening prayer in a missionary's house, and at night

mans, enraged that one of their caste should have become a Christian, pelted him with the Nagri and Urdu Gospels he gave them to read.

In 1840, the Bishop confirmed two natives, and Anand baptized two others; one of them was a Brahman of good family, and the other was employed in the service of the Raja of Bhartpur.

KANHPUR contains a large military station, 700 miles from Calcutta.

A native Christian congregation of thirty was formed here in 1824, and Peter Dilsuk, a catechist of the Church Missionary Society, was located there. He read prayers and the Scriptures to them in Hindustani; and a chapel was erected in 1825, at the expense of the residents, under the superintendence of the chaplain, the Rev. W. Whiting; the general of the station gave the ground. In 1828, Peter Dilsuk was removed; he had been active in preaching along the banks of the Ganges and in the bazars. The mission was then abandoned.

KIDDERPUR is a large village in the neighbourhood of Calcutta, so called from docks made there by an enterprising merchant, Mr. Kidd.

The Church Missionary Society resolved, in 1816, to establish their mission for Calcutta at Kidderpur, to comprise a missionary residence, a training school for Christian

performed puja to the idol to purify himself from the pollution which he considered he contracted by joining in their worship. In 1814, he was introduced to Mrs. Sherwood, who gave him instruction in geography and astronomy, which shook his faith in Hinduism. He subsequently applied to the Rev. T. Thomason for baptism, who desired him to wait for a longer period; this struck him as a marked contrast with the haste of the Musalmans to circumcise their proselytes. After his baptism he resided some time at Mirat.

native teachers, and a printing press: ground was given for a school by Raja Kali Shankar Ghosal, the son of the munificent founder of the Benares School. The school was opened in 1817: at the request of the Raja, the study of the English language was introduced. An estate of twenty bigahs was purchased in a beautiful and healthy spot in Garden Reach for 12,000 rupis: and on Mr. Greenwood's arrival, he took charge of the school the same year, which contained 100 pupils, thirty of whom studied English. He remarks concerning them, "I believe their knowledge of the truths of the gospel will soon become so familiar as to be the means of disarming them of that hostility and aversion which they have for ages manifested towards the Christian religion." As great openings were presented for schools in the neighbourhood, two new ones were established the following year, but Mr. Greenwood was removed to Chunar to superintend the mission at that place, a new church having been recently erected. In 1819 the Bhukailas School contained fifty-six; the Beala, 110, and the Modulê, fifty-five pupils; but two of these were transferred to the Society for Promoting Christian Knowledge. Mr. Jetter took charge of the mission in 1821, and preached every week in the school-room, but found it discouraging through the irregularity of the attendance and the want of interest felt. In 1825 the school was given up by the Church Missionary Society.

Kurnal is 940 miles from Calcutta, and was formerly a large military cantonment.

Anand Masih was stationed here in 1827, the residents having raised 1500 rupis to build him a house and school: he preached in Urdu to the Christian drummers, and General Shuldham gave a piece of ground for a school, which was placed under the management of

a committee of five gentlemen of the station, who raised in Kurnal thirty rupis monthly for its support. The Church Missionary Society commenced a school here in 1828, which soon contained 100 pupils.

The Rev. W. Parish thus reports the proceedings of Anand Masih, at this station:—

"We had the examination of Anand Masih's scholars on the 26th February, 1830. Previous notice was given, through the brigade-major's office, in all the order books. There were thirty-three scholars assembled. They acquitted themselves to the satisfaction of their few friends; and Anand's capability and diligence in promoting the objects of this infant institution were admitted and confirmed: indeed, his tender kindness to his little ones, his zeal for the honour of the Christian cause, and his anxiety to assist in imparting useful knowledge to his countrymen, peculiarly qualify him for his situation as superintendent of the school. In associating the term *countrymen* with that of *scholars*, it may seem improper; and my account of Anand, and his school superintendency, inadmissible, by a misnomer: but the inconsistency you will perhaps be reconciled to, when I inform you, that nine of the scholars are Zemindars, grown-up young men, who come and go, as their absence from their families and occupations can allow them. They have been, for five or six months together, learning to read and write, literally day and night: they do not scruple to read the gospels; they learn with avidity the catechisms of geography, arithmetic, &c. &c.; they come some fifteen or sixteen coss from their homes; and bring a little stock of money to support themselves; Anand, out of simplicity and good-naturedness of his heart, administering occasional assistance, and finding them shelter in the schoolhouse.

"On Mondays, Anand comes to my bungalow; and, before distributing the pice of the sacrament-money to a multitude of beggars, reads and explains a parable, and proclaims the name of the Saviour of the world. The regularity of this practice brings some eight or ten persons above this lowest class, solely for the purpose, as they call it, of hearing the good word."

The school, containing thirty boys, was visited daily by some European, and great interest was taken in it by the Rev. Dr. Parish and the Rev. W. Parish, who were

successively chaplains of the station, and superintendents of the mission. Anand preached the gospel in various parts of the district, which is esteemed very holy by the Hindus; at *Kurukhetra*, noted for the victory gained by the Pandus, Anand conversed on religion with 500 pandits, who were assembled on a solemn occasion. "Anand in preaching offers no open *insult* to the idols, and therefore raises no cry of Great is Diana!" He was very successful in his ready and original mode of applying the parables.

In 1833 the following report is given of Anand's labours by the Rev. W. Parish:—

"Anand during the past year has been actively engaged, as heretofore, in his work—teaching, preaching, visiting the sick, and distributing portions of the sacred Scriptures.

"At present he has about thirty scholars. I found it necessary for Anand's encouragement, as well as to do a real good to some of the boys, who seemed the quickest to learn, to board a few. They are employed in reading portions of the Scriptures, catechisms, geography, Digdurshun, &c., and really understand a great deal, astonishingly well.

"Anand's method of teaching is very simple, but appears to succeed in no small degree. He first instructs the munshi, (a Hindu,) and the head boy, whom he designates the 'Monitor,' in the sense of the lesson, whatever it may be, to be learned, in the hearing of all the boys. The boys are then arranged into a class, who read it sentence by sentence, and the moonshee explains it to them as Anand had explained it to him. Afterward, in order to remember it, they write it out. This operation obviously profits them in several ways. The ages of his scholars are from five to eighteen and twenty years.

"In giving them some idea of geography, Anand illustrates his lessons by using a small globe which I made for him, and a book of maps with which I have furnished him. This is a most interesting subject to the boys; they look at and examine with open mouths and eyes, the division of the surface of the world into land and water, so irregularly depicted, so strange, compared with the seven countries, and the seven seas of milk, honey, ghi, &c. which they had heard of from their philosophical pandits!

"In noticing Anand's endeavours to instruct his scholars rightly on this head, I cannot help observing, that he has often told me with real pleasure of Mrs. Sherwood's kindness—which has proved a lasting one to him—at the time his mind was becoming gradually illumined on heavenly and earthly things, in making for him a globe of silk, stuffed with cotton, to correct his own fabulous notions of geography. This simple thing, he acknowledges, had a wonderful effect in biasing his mind to receive the religious instructions of that lady—now some sixteen years ago—whose object it was to lead him to become, not only almost, but altogether a Christian. His present life now evinces how much her honest endeavours have been blessed.

"My friend also explains the phenomena of thunder and lightning by an electrical machine, which I also made for him. It is indeed a rude affair, but it answers admirably well. This is a novelty here, in the true sense of the term; and is amusing and instructive, not only to the boys, but to scores of natives, young and old, and of all sorts. In gratifying their curiosity, I am fully persuaded that Anand mixes up with it as much religious instruction as his visitors can bear now.

"It is now the Huly festival; and most of the boys have left the school for their homes, having taken with them their books and writing. They were quite delighted to have their request to do so complied with by their true friend, Anand. He charged them to read all, and tell all that they had heard and seen and handled, to their friends; and withal, when they returned, to bring back their books with them.

"It is also stated, that Anand goes regularly into the city, twice a week, to exhort the inhabitants; and on the Lord's day he has a small congregation, composed of Christian drummers, his scholars and family attending. He also distributes, in pice, the sacramental alms; and, having some knowledge of native medicines, he is very kind in administering them, improving these occasions for the spiritual good of the people"

In 1840 Kurnal was given up as a mission station by the Church Missionary Society.

Lakhnau, the capital of Audhe, is 649 miles north-west of Calcutta, and has a population of 500,000 in

its neighbourhood. It has long been noted for the licentiousness of the court of the king,—the most pompous court of any Musalman one in the world, next to that of Constantinople.

In 1818, Mr. Hare, a resident of Lakhnau, who had been forty years in India, began a school here. The Church Missionary Society, anxious to second *local* efforts, at the suggestion of a pious officer, allowed him fifty rupis monthly; it was attended by Protestants, Armenians, Romanists, Chinese, and Musalmans. There was also a congregation of thirty native Christians there, to whom he ministered. In 1820, an English School, attended by twenty Christian boys, as well as heathens, was opened, and was continued until 1825, when Mr. Hare died, and the Church Missionary Society was obliged to abandon the station for want of a superintendent.

Patna is a large city on the Ganges, 400 miles from Calcutta, containing a population of 200,000. It is chiefly inhabited by Musalmans, and is noted in history for the cold-blooded massacre of Europeans, perpetrated by the order of Samru, husband to the celebrated Begam Samru. It is now a decayed city, remarkable for the pride and bigotry of its Musalman population: the Bengal Government founded a College there four years ago, but it has proved a failure, as the Moslems of Patna, as well as of Calcutta, are opposed to English literature and western science. "The remains of summer-houses on the water-side, and extensive garden walls, surrounded by the ruins of ornamented buildings, now crumbling to pieces, tell a sad tale of fallen greatness."

In 1831 an English school was established in Patna, by the Church Missionary Society—it contained fourteen Christian boys. A Hindu school, with sixty-five pupils,

was also opened, under the superintendence of Dr. Clarke, supported by the residents; but it was soon discontinued. The population of Patna, being chiefly Musalmans, are equally opposed to the English language and religion: even the efforts of the Bengal government have proved unable to excite a desire for the literature of the West among the followers of Islam.

In 1835, the station was given up, "in order that the larger and more important places may have undivided and more abundant labour bestowed upon them."

The TITALYA MISSION was interesting in its bearings on Tibet, as relations between Tibet and Bengal have existed for a long period. The zeal of Bengal Budhists propagated their faith among the defiles and lofty ridges of Tibet; but this country was first made known to Europe by the indefatigable labours of the Jesuit missionaries. The people are free from the influence of Hindu idolatry, but look on Bengal as the cradle of their faith: hence numbers of them visit that country, notwithstanding the obstacles presented by the lofty and craggy steeps of Lassa.

In 1815, Mr. Schrœter came to India, having received preparatory instruction from the Rev. T. Scott; he removed, in 1816, to Titalya, at the suggestion of Major Latter, the commanding officer there, who had acquired a considerable amount of information relative to the country, and was anxious that a missionary should learn Tibetan, in order to translate the Scriptures into that language; and that Titalya might thus become a link between India and China, he sent to Paris, and bought a number of valuable books on Tibetan and Chinese literature for the use of Mr. Schrœter.[f] His views on

[f] This collection is now in Bishop's College Library, and con-

this subject are conveyed in the following letter, addressed to the Church Missionary Society: "A missionary at Titalya might become acquainted with languages half unknown, but current among extensive nations, who have presses for printing, which alone afford great facilities for circulating the Scriptures;" and he hoped that Mr. Schrœter's labours might be the means of translating the Bible into Tibetan, and thus co-operate with the Russian Bible Society. Major Latter proposed to circulate the Bible among the Tartar tribes through the agency of some Lamas of Calmuc origin.

In 1818, Mr. Schrœter received a salary from government, in consideration of his studying Tibetan, "the cultivation of which was considered subservient to the public interests." He made, in 1817, a tour into the country bordering on Nipal, and was received with great respect by the Hill people, who professed a willingness to teach him their language, and to learn English from him. During 1819, he was engaged in preparing a grammar and dictionary of the Tibetan, and in conducting a Hindustani service for the benefit of the Christian drummers, availing himself of every opportunity of conversing on religion with the natives he met.[g] But all the prospects of locating a second Morrison on the border land of China, were blasted by the hand of death; Mr. Schrœter was cut off by a bilious fever, July 14th, 1820.

tains some valuable works by Jesuits and travellers, relating to Tibet and the neighbouring countries; they belonged originally to conventual libraries, which were confiscated at the period of the French Revolution. Major Latter presented Bishop's College with a valuable collection of Tibetan MSS.

[g] Major Latter thus describes his occupation of a day:—"Mr. Schrœter is now squatted on the ground in the sun, with a dozen of the Lepchas round him, reading away. He gleans from every one who comes near him, and they seem quite pleased; they are in and out of the tent continually."

He was a native of Saxony, and a pupil of Jenicke, at Berlin, which city he left, while the booming of the artillery of the French marching against the city was sounding in his ears. Along with Mr. Greenwood, he received from government a free passage on board a ship-of-war proceeding to India. The Marquis of Hastings stated, on the occasion of his decease, that "his death was a real loss to science and humanity, for in such a course he was zealous and unremitting."

Mr. Le Roche, another Church missionary, was appointed to succeed him, the government offering to pay his salary; but his constitution, debilitated by sedentary habits, was unable to bear the climate of India; he died while entering the river Thames, on his return to England. He was from the University of Tubingen, and studied Persian under De Sacy, and Sanskrit from Professor Lee, as it was the practice then for the missionaries to apply themselves to an Oriental language in England. A Language Institution was founded in London with that design, but it failed. Messrs. Reichardt and Maisch were appointed, on their arrival in India, to Titalya, but the death of the founder of the mission, Major Latter, on October 22nd, 1822, at Kishenganj, prevented any further steps being taken,[h] though the Committee state, "they will gladly avail themselves of the first opportunity to renew their exertions in this quarter." In 1837, they obtained a grant of land from government, at Darjiling; but it was subsequently given back.

[h] Major Latter was brought up for the bar, but afterwards entered the Indian army in 1795, and soon rose to be aide-de-camp and Persian interpreter to General Martindel. On the breaking out of the Nipal war, he was appointed, by the Marquis of Hastings, political agent on the Rangpur frontier, and was in the command of a division of 5000 men.

We have given a brief notice of some of the most important particulars connected with the different missions. We shall now draw attention to a few of the general modes of operation in Bengal.

1. Comparatively little impression has been made on the *Musalmans ;* the converts are chiefly Hindus, and of the lower and middle classes in society. Though many of the native Christians in Krishnagar had been Mohammedans by religion, yet they are of the Hindu race, and had been imbued to only a trifling extent with the fell spirit of Islamite bigotry. The labours of Martyn, Corrie, and the missionaries of the Church Missionary Society, have produced few satisfactory results on the votaries of the Koran. While in Algeria France has dashed the political sceptre from the hand of the Moslem ; while in Russia this power is crumbling under Slavonic influence ; and while in India the last hope of the followers of the crescent died away on the walls of Seringapatam, still the bigotry and exclusiveness of the Musalmans seem as rampant as ever in Hindustan.

2. Few of the Brahmanical class have enrolled themselves as subjects of Christ ; though their principles were so pliant, that, as we have seen in Burdwan and Calcutta, they could teach the Bible in the schools, while they abhorred it in their hearts. The aborigines of India were subjugated by the priests and aristocracy, and on the latter class the religion of Christ has as yet made little impression. The middle ranks of society in India—as in England, Germany, and France—are those which are most open to the influence of truth.

3. English schools, as in Benares, Calcutta, Burdwan, have given the missionaries access to many of the Brahmans ; for knowledge in India may be made as much a

handmaid towards religious influence as medicine has been in China. Those schools have communicated a knowledge of the Bible to a description of persons who would otherwise have been wrapped in Egyptian darkness on this subject: they have placed the missionary before the native in the light of a temporal benefactor—thus "the head may be approached through the heart."—Though few converts have proceeded from these institutions, yet these few have been valuable both for their mental and moral qualities.

4. The political and military administration of India is conducted by *native agency* under the supervision and direction of Europeans. From the time the attention of the Church Missionary Society was directed to North India, the raising up qualified and efficient native labourers formed a subject of anxious consideration. Mr. Corrie had six native youths under training at Agra, with this view, and at Garakhpur, Benares, &c. seminaries have been formed for their instruction; but the result of experience has shown that *individual* efforts in this case have failed, a *single* missionary's attention being distracted by too many other duties to allow him to give his undivided time to the object: the principle of the division of labour is as applicable to missionary machinery as to political economy. The establishment of a Normal School for the training of teachers and catechists is, therefore, a desideratum, and the Bishop of Madras has strongly recommended the formation of such an institution in the Krishnagar district. The catechists now discharge the same duties as the deacons did in the primitive church, and perform all the functions of a missionary, with the exception of administering the sacraments and marriage. Being natives, well acquainted with the language and customs of their countrymen, they are indispensable agents, but

hitherto no system has been adopted in North India by the Church Missionary Society for affording them suitable training in Scriptural studies.[i] The number of young natives who receive a high literary education, but at the same time become able advocates of sceptical principles, calls loudly for a better educated class of catechists, who may form the materials out of which a native ministry is to be raised. The number of able and educated converts in connexion with the Church Missionary Society's missions is on the increase. Many have passed first through the ordeal of infidelity. We cite the case of Mohesh Chandra Ghose, as given by himself in a letter to the Rev. T. Dealtry, in 1832: it shows what is the condition of many others at the present time.

"When I was a student at the Hindu College, the germs of my present happiness were implanted in my mind. It was true that I renounced Hinduism as a system of theology too monstrously absurd to be swallowed by a sensible man. But as the common and true remark is, that to proceed headlong from one extreme to the other, is the fault of many, I renounced the gold with the dross. I confounded Theism with Hinduism, and asked myself if all was not one mass of superstition, hatched by the ignorance of man? If there be a God, why cannot we see Him? If His existence was necessary,—for could not the world have existed from eternity? Being unable, and not having knowledge enough, to answer these questions, I rejected the existence of God from the calendar of my thoughts. The consequence was, as could be expected, one error led to another: atheism led to materialism, and materialism to necessity, and necessity to a disbelief in the immateriality of the mind, and a state of rewards and punishments hereafter. Discovering that his mind was

[i] The Medical College of Calcutta, which was established under the administration of Lord Bentinck, has been completely successful in educating a body of native doctors fully acquainted with the theory and practice of the European system of medicine.

affected by matter, and that we are ignorant of the connecting link between, I concluded that it was material; and as the laws of matter are necessary, so must the mind be, if material: consequently there was no free-will in man. This obliged me to believe that there was no virtue nor vice in the world, and that therefore we shall not be rewarded or punished if there be a hereafter, which I believed could not be, since it dissolves our frames. But all this was against my feelings: I felt differently to what I thought. Metaphysics, wrongly viewed, became a poison; but a correct one brought me back to truth. Consciousness teaches us that mind is distinct from matter—it is free; and that nothing can come into existence without an uncaused Creator; and why not (said I to myself) believe it? It is one source of information. Is not my way of proceeding a wrong one? Is it not endeavouring to disprove a fact, from an hypothesis that two distinct substances cannot be conjoined, and from ignorance, because I was ignorant of the connecting link between the one and the other? And is it not just as reasonable to think matter spiritual because mind affects it; and to reject philosophy, which consists of laws whose links of connexion we cannot discern?

"A necessity to allow such conclusions from a disbelief of consciousness, made me reject my former opinion in disgust. But still I was far from Christianity. My mind had not believed, at this time, even the existence of a future world; and what arguments failed to accomplish, misery did. During this interval of time I lost my best friend and protector, the late amiable Mr. Derozio. I was left helpless on the world, with poverty, the companion of my youth; and received ill treatment from a quarter I least expected. These occurrences succeeding each other so rapidly, drove me to desperation. I knew not what to do: and being at this time, for certain reasons, obliged to leave my house, I could not find shelter over my head, until the Editor of the 'Inquirer,'—whom God bless with every comfort, worldly and spiritual—kindly took me under his protection. But here, even, I was not happy. My projects of literary fame being at an end, and my dependence on another for support, weighed heavily on my heart, and I was thoroughly convinced of the vanity of the world. Amidst all these distresses, I was enthusiastic in my defence of truth, impetuous in my feelings, and firm in my career of what I thought virtue. But every moment, my conviction that my labours for the good of others would not be rewarded, and

that scorn for goodness, and hatred for benefits, would be the returns, was deeper and deeper. All these, combined, led me to think seriously of futurity; and finding that God has arranged every thing with the most transcendent wisdom, bestowing upon some of his meanest creatures — birds of the air, and beasts of the forest—proper means of happiness, I concluded that He must have done the same by man; and what could be more just, and merciful, and wise, than to reward the virtuous, and punish the wicked? It must be; and if in this world we do not find it, we shall find it hereafter. This was a happy consolation to my mind; it eased me of a great deal of my distress, made me more prompt than ever in my endeavours to check my evil propensities and thoughts, and more ardent for the propagation of truth. I believed I should be rewarded hereafter, because I had more virtue than vice: but further considerations on the subject deprived me of even this consolation. It was demonstrated to me most satisfactorily, that perfect holiness cannot have friendship with evil, however little it may be. I knew I was criminal, and that I had committed every species of crime in some part or other of my life; and I writhed under the conviction. A terror of eternal perdition maddened my brain. You can conceive with what eagerness I must have leaped forward to embrace any means of salvation. Christianity promised this, if I would believe in it.

"Renouncing every study and every kind of amusement, with my head and heart, I began to inquire into the grounds of it; that is, historical and internal testimonies. I read the New Testament through, over and over—St. John's Revelation only once; and some parts of the Old Testament, and every book that came in my way in favour of it. As I advanced, thoughts crowded in support of Christianity; but there was one formidable check—a barrier to the full reception of it; this was Hume's celebrated argument against miracles. I was fully convinced that miracles were possible, and that God can change or stop his laws if he like; and that Hume was in error; but where the error lay I could not find. I was enveloped in darkness, and there was a most plausible shape in it. At times, I would persuade myself that I had found it; but the next moment would banish this, and I sank within myself. At last I thought of God's mercy. I chanced upon the very argument I wanted. Hume's argument against miracles, from general experience, takes for granted that belief upon the testimony of others is preceded by a conviction of

the probability of what he intends to say. This is contradicted by facts. A child believes testimony long before he knows any thing of probability. General experience is so far useful, as it prevents us from being imposed upon. This made me inquire into the grounds of historical evidence; and the result was, to speak in the accurate language of Pearson, that it is not the probability of the fact, upon an abstract consideration of it, that raises trust in us for historians, but upon the integrity and ability of them. The probability of the fact is determined by these two requisites — historians must know what they declare, being above deception, and have honesty enough to declare correctly. The apostles had ability to know the facts they have transmitted to us, as they were eye and ear-witnesses of them, which puts them above deception; and had integrity, because they corroborated all these by their sufferings, poverty, and ignorance of learning.

"After having advanced so far, I halted in the way, being apprehensive that feelings, not judgment, were the prominent leadings of my mind. I began to examine. The result was what might be expected: the task proved to be a most difficult one. My judgment and my feelings would be frequently at war with each other, and my feelings uniformly got the triumph over my judgment; but, by repeated exertion, and through the help of God, I succeeded in crushing my feelings. No sooner was my mind cleared of these, than a most frightful idea glanced through it. I pretended not to believe it, but it was in vain: it began to assume a legible shape, and my heart began to palpitate:—it was a sweeping doubt against Christianity. But I was more frightened than I ought to have been; for a little thought proved its fallacy. The doubt was about the incomprehensibleness of God's character, which His miracles led me to. I thought, if He is an incomprehensible Being, how can I be certain when I am acting in obedience to His wishes, or against them? The thought was paralysing. After having deeply meditated upon the subject, I found the truth; and was satisfied that the moral character of the Deity was within the grasp of every man's intellect, but the means by which He upholds this character is above our comprehension. Such things are to be expected, when an omnipotent Power is carrying his projects into execution. There were certain other checks in my mind at the time; for instance, the apparent contradictions in the Bible: but these being removed, I took it as a Divine Revelation. After having believed so far, you will not

wonder at my being baptized so soon. I hate delays in the performance of an action which I think I am morally bound to do. This is the point where I am characterised by impetuosity; and I thank God for having made me so!

"I have now brought my account to a close; but certain concluding remarks are necessary. I have methodically arranged my progress of mind; but it is not to be expected that it happened in this exact method. Nature does not act logically; it is not one of her laws. I have stated my moods of mind with too much feeling, which perhaps did not exist at the time they happened: these are after-consequences; but to attempt to be in my former state of mind is impossible. I have avoided, also, giving any arguments for my faith, which I received after my baptism; because you did not want them."

5. Few converts have been raised up at the military stations of Chunar,[k] Benares, Agra, Janpur, though laborious and active missionaries have been located there for a long period; neither military stations nor large cities seem to have afforded a suitable soil in India, for a native church, as European example in these places appears generally to have prejudiced the natives against the reception of the Gospel. Though Calcutta formed the scene of the early labours of the agents of the Church Missionary Society, yet their success in conversion has resulted among the lone agricultural villages to the south of Calcutta; the *pagani* there have bowed to the sceptre of Christ.

6. Local subscriptions are given with a liberal hand, though not in sufficient amount for the exigencies of the calls. In the year 1846, in Bengal, the sum of £1051 was subscribed and given to the general objects of the Society; while each of the following stations raised, locally, the

[k] Mr. Bowley preached faithfully at Chunar for thirty years, yet comparatively few converts were made among the *heathen*, though much good has been effected among the wives of the soldiers, and in establishing *adult schools* among the native Christians.

respective sums of—Calcutta, £457; Burdwan, £183; Krishnagar, £278; Benares, £1478; Janpur, £118; Agra, £865; Simla, £473; making, with the former, £4905 collected in Bengal itself. This shows that the subject of missions is appreciated. Men, by paying, express their value of an object—it is also a test of the reality of the foreign operations of the Church Missionary Society.

7. When the Society made its first grant of £200 to Bengal, the sum was not appropriated for some time, circumstances being unfavourable; and in 1810, when the Calcutta Committee proposed the appointment of Scripture-readers, to act under the direction of station chaplains, the report of it spread such alarm in England, that a member of the House of Commons declared his intention of making a motion against the institution of readers; on which Mr. C. Grant stated, in reply, that there was no intention of persecuting Hinduism, and that no steps would be taken without the concurrence of the local government. When in 1817, the Rev. T. Thomason established a monthly missionary meeting in Calcutta, he remarks, "Ten years ago this event would have thrown the whole settlement into an uproar." But *now* above £10,000 are annually devoted to missions, by the Church Missionary Society, in the Bengal Presidency. Members of Council preside at missionary meetings, and Governor-Generals subscribe to missionary institutions.

8. The laity have always taken an active part in co-operating with the missionaries: thus the Burdwan Mission was founded by Captain Stewart, who laboured indefatigably in the cause of Vernacular Education: the Garakhpur Mission was established by R. M. Bird, Esq. of the Civil Service: the Himalaya Mission owes its existence to Captain Jackson and W. Gorton, Esq.;

and in Calcutta, the names of Udny, Sherar, and many others, will long be held in grateful remembrance.[l]

A field was opened also for the zeal of such chaplains as Browne, Thomason, Corrie, Dealtry, Fisher, &c. &c.; while the establishment of Missionary Associations at Calcutta, Chunar, Benares, Agra, Garakhpur, has presented a sphere of usefulness to many persons in the middle classes of society: thus we find the private soldiers at Chunar subscribing liberally to the mission there; while in Calcutta the East Indian community have taken an active part in the concerns of the Church Missionary Society.

9. The missionaries of the Church Missionary Society had, in former times, a greater number of Vernacular Schools under their superintendence than at present; few converts have resulted from them, but still good has been effected, in communicating some knowledge of the New Testament; and also of a negative kind, in preventing the minds of the youth from being imbued with a mass of legendary tales and superstitious notions, which are taught in the common Vernacular Schools, and in stimulating them to the prosecution of English

[l] Mrs. Sherwood commenced the Mirat Mission. Henry Martyn remarks of her, "She is the only woman I have seen in India, partaking of the love and zeal of the brethren and sisters at home. When I first mentioned the spread of the Gospel among the heathen, I perceived that she glowed with a kindred flame. Her husband also took a warm interest in the Mirat Mission, and when in 1814, he was on active service in the army, she used to assemble forty or fifty persons in a room, built in her compound, and hear the service read to them by one of the writers in Mirat. Anand Masih received a course of instruction from her, and was appointed a reader under her superintendence; she left for England in 1815, but has not, like many other Europeans, forgotten the condition of the natives of India."

studies. The teachers have been generally heathens, as, up to the present time, no systematic efforts have been made to train up a class of efficient teachers for Vernacular Schools.

10. The English Schools of the Society have led to comparatively few conversions, though they have imparted much Scriptural and general information, which has not only undermined idolatry, but has also given pupils a thorough conviction of the truth of Christianity; though, like many cases in Europe, the heart has not yielded to the dictates of the judgment.*

* On this question we cite the remarks of the Rev. J. Pratt, made in a Sermon preached at the Consecration of Bishop Corrie. His testimony is valuable, as he had been for many years the Secretary of the Church Missionary Society:—

"The missionaries who led the way in the more recent efforts among the heathen, went out under a prevailing feeling that their one and almost exclusive object was to preach the Gospel. The education of heathen children seems not to have entered into their estimate of the means which might be profitably employed. But the apathy, fickleness, levity, superstition, and sensuality of the adult heathen so discouraged, in many instances, the hearts of the labourers, that they felt relief only in the hope that God might be pleased to bless their endeavours among the children of those heathens.

"So little, indeed, had this course of labour entered into calculation, that doubts arose, in some quarters, whether the Societies at home would not consider such occupation of the time of missionaries as too remote and contingent in its prospect of benefit, to justify them in entering thereon; and the preacher well remembers a case in which a company of missionaries, in utter despair of accomplishing any good work with the adults around them, who were yet willing from the hope of secular advantages to entrust to them their children, pleaded earnestly with the Society at home, that they might be permitted to devote their time to such children: he well remembers, too, the reluctance with which this request was granted: yet the wisdom of the measure now commends itself to all competent judges; and has so

engaged the zeal of different bodies, that there are not fewer, according to recent returns, than nearly 120,000 children of heathens, or of those who were but lately heathens, receiving education in Protestant missions.

"Missionaries were thus providentially led to lay the foundations of Christianity among the heathen deep and wide; and were made content to labour that others might enter into their labours. The superstructure began, indeed, to rise before their own eyes; and they were encouraged to hope, that it had pleased God to guide them in a way which they had not known, to the adoption of a system better adapted than any other to the ultimate establishment of the Gospel in the nations of the earth. They found, as might be expected, wherever education was pursued on a considerable scale, and on Christian principles, that some children of the heathen were not only distinguished from the rest, by their mental powers, but in not a few instances, by the influence of Divine grace on their hearts. Classes of such promising children were formed; and special instruction was given to them, with the view of training them up to become schoolmasters, readers, and catechists to their countrymen."

HISTORY

OF THE

CALCUTTA DIOCESAN COMMITTEE

OF THE

Society for the Propagation of the Gospel in Foreign Parts.

THE attention of the Society for the Propagation of the Gospel was not directed to Bengal, until after the foundation of the Episcopate; the Diocesan Committee, formed there, has been termed "the first fruit of the Indian Episcopate."[a] In 1818, at a meeting held in London, the Archbishop of Canterbury in the chair, it was resolved—that as Episcopacy was established in India, means should be taken to co-operate with the Bishop in carrying out missionary plans; and they wrote to him for his advice as to the best methods of appropriating £5000, which they voted for India. A special Committee was appointed, composed of the

[a] In 1715, however, the Society sent a silver cup, as a present for the English Church in Calcutta, in testimony of their approbation of the exertions of the *merchants* and *seafaring* men in Calcutta in erecting it. Previous to that period, there being no chaplain in Calcutta, Divine Service was conducted by the *merchants*, who were allowed by the East India Company £50 per annum for so doing.

Bishops of London and Llandaff, and Lord Kenyon. They reported, that, since 1701, the attention of the Society had been devoted to North America, and the foundation of a Protestant Establishment, Schools, and Churches there; that they were waiting for a bishop being appointed to India, in order to have missionaries under his direction. Bishop Middleton replied, stating, that prejudice was removed against missionary efforts; that experience showed "that preaching seems to have excited no interest, beyond that of transient curiosity." He therefore proposed the establishment of a College, to train Christian agents, and of Schools, to instruct Hindus and Musalmans in secular knowledge; "that Christianity is opposed by system and discipline, and by these alone, with the Divine blessing, can it ever make way." He expressed himself very strongly in favour of the English language, as a medium of education, as dissipating the prejudice and indifference which stood in the way of Christianity; and that commerce, science, and the opening of trade, had given a powerful impulse to education.

The Vernacular Schools, established by Bishop Middleton, and supported by the Society for Promoting Christian Knowledge, formed the nucleus, round which the Society for the Propagation of the Gospel established its missions. These schools were established in circles, each circle containing four or five Vernacular Schools, with an English one in the centre, designed to give a superior education to those boys who had studied in the Vernacular Schools.[b] Few conversions have

[b] The plan has been repeatedly tried, of admitting no boys to the English Schools, but those who had passed through a course of study in the Vernacular Schools; but it has not succeeded, as a poorer class of boys attend the Vernacular, who have neither means nor time to study in the English.

resulted from them: the teachers were generally heathens, and the boys quitted at an early age, before any strong impression could be made on their minds; but they were useful in imparting a certain amount of Scriptural knowledge, and as contrasted with the common vernacular or "Hedge Schools" of the country. In 1826, they were transferred to the Society for the Propagation of the Gospel.

The Calcutta Diocesan Committee of the Society for the Propagation of the Gospel was formed in November, 1825, at a public meeting, at which Bishop Heber presided. The first Report states as the result:—

"Contributions, public as well as private, flowed in from all parts of this presidency, and from every class of its European inhabitants; and, at the conclusion of the year 1826, the committee had realised funds amounting to more than 16,000 sicca rupis."

The Committee directed their chief attention to schools at first:—

"Fully adopting the recorded sentiments of their venerable parent, the Society for the Propagation of the Gospel in Foreign Parts, they consider this the safest and most practicable method of accomplishing their desired object; and they regard the native schools as the most powerful engine that could be employed for the subversion of idolatry. By proceeding thus, the natives are made the chief instrument of their own ultimate conversion to Christianity, without any forcible violation of their feelings and prejudices. The effect, too, of this system is almost certain. For, as well might we expect the co-existence of light and darkness, as of knowledge and superstition. Call forth only the inherent powers of the native mind from their state of torpor and inactivity, teach it but to think and reason, instil into it moral principles of conduct, and form it to habits of order and propriety, and there is laid a sure foundation for Christianity. Having thus prepared the ground, the seed of Christian principles will grow up and flourish.

"The committee, however, are not ignorant, that, during the full development of the native mind, between the renouncing of idolatry and the reception of Christianity, there may arise intervals of indifference, or perhaps infidelity, in appearance unfavourable to the cause of religion, in cases where the absence of restraining principles, though erroneous, may have been unsupplied with better. But this effect can be only partial or temporary. It is contrary to history and experience to suppose, that the human mind could remain long in such a state of unsettledness with regard to religion. Besides, the Gospel is now generally introduced into our native schools, and thus the communication of Christian will go hand in hand with instruction in general knowledge."

In 1830, at the suggestion of Bishop Turner, the Society took under its charge a Mariners' Church; the Government granted a house, and the Society for Promoting Christian Knowledge supplied funds. The Rev. J. M'Queen was appointed minister. He gives the following report of it:—

"The Chapel was opened by the Bishop of Calcutta, on Sunday, May 16, 1830; and from that period up to May 17, 1831, the attendance amounted to 568 persons, thus giving an average of ten persons for every Sunday of the year. If the three Sundays, on which the state of the weather was such as to prevent the opening of the Chapel, be taken into account, the average will be somewhat more than ten persons. The attendance varied exceedingly at different seasons of the year, owing chiefly to the number of European ships in the harbour. More than once, we have had upwards of seventy at a time, and occasionally none at all. The behaviour of the sailors who attended was, in almost all cases, correct and becoming. When I distributed Homilies, Tracts, and Prayer Books, among them, (which, through the kindness of the Secretary of the Prayer Book and Homily Society I have been enabled to do almost every Sunday,) I had reason to be satisfied that, in many instances, a good use would be made of them. On one or two occasions, the sailors showed me the Homilies and Books they had received from the chaplain of the Liverpool Bethel.

"It ought to be mentioned, that, in order to secure attendance, circulars were printed, giving notice of the Chapel on shore, and which circulars are sent on board every European ship which arrives in the river; and three boats are sent off every Sunday, to all the ships in harbour, to convey to and from them any sailors who may be disposed to go to chapel."

In 1834, the Society withdrew its aid, not considering it to come within the sphere of their operations in India.

The mission, formerly under the superintendence of the Rev. J. Thompson, of the Church Missionary Society, has been lately taken into connexion with the Society for the Propagation of the Gospel, and placed under the charge of the Rev. S. Slater, of King's College, London.

Barripur.

Barripur, *i.e.* the city of *pán*, or *betle*, which is grown extensively there, is situated in a richly-cultivated country, sixteen miles from Calcutta: this distance is of great use to it as a missionary station; for the pastoral department of missions has never succeeded well in India, in places where there are many Europeans —it is in agricultural districts, away from "the busy hum of the city," that conversions have chiefly taken place.

Parts of the district present a very bleak appearance; during the rains, the country is a vast lake, covered with innumerable islands in all directions, while the natives pole themselves from village to village, in *saltis*, or large canoes, made from a single block of *sal* wood, which are twenty-five feet long, a foot broad, and a foot deep. The country to the south is so infested with tigers, that in 1836, sixty *molungis*, i.e. natives engaged in the salt manufacture, were carried off into the jangals, and devoured. The town contains about 6000 inhabitants, two-thirds of whom are Musalmans, though they were originally proselytes from Hinduism, as their features show. To the south of it is Jaynagar, where the principal Zemindars of the district reside. The Ganges formerly flowed by it, and the natives still burn their dead on its ancient banks; though there is no

water in its bed, yet they consider the dry channel confers the same degree of sanctity that the streams do in the Upper Provinces.

The nucleus of a mission at this station was formed by a Mr. Plowden, who was salt agent at Barripur: it was the residence of a magistrate, doctor, and collector engaged in the salt department, as salt is manufactured to a large amount in the district to the south. When there in 1820, he established a school, and superintended it for several years.[c] On his removal from Barripur, it was taken up by the Society for Promoting Christian Knowledge, who erected a school there in 1822, which was superintended by the Talyganj missionary; in 1830, it contained fifty boys.

Mr. Tweddle, who was stationed at Talyganj, not only superintended the school, but also itinerated into the villages in the neighbourhood, to preach the Gospel to persons who had never before heard of the name of Christ; "he found the people inquisitive, and eager to learn the nature of the truths he was so anxious to communicate." In July, 1830, Mr. Tweddle visited Jaynagar and Mogra Hat, two large market towns, situated in populous districts in the south. During his stay, many came to him at both places, and expressed a great desire to hear the Word of Life, and to receive copies of the Gospel. He remarks respecting them: "The adults seem more open to conviction, and more disposed to receive the truth than the natives near

[c] "It was originally a very populous school, too, for, being so far as it then was from the immediate superintendence of the missionary, the whole of the time in the day-school was devoted to teaching writing and arithmetic, the composition of business letters, petitions, grants, leases, and also the forms of address belonging to the different grades of rank and station in society—to the total exclusion of all books touching on Christianity, though these books were of course *kept in the school.*"

Calcutta, whose minds are vitiated with the love of gain. One of them, named Rammohan, after his conviction of the truth of the Christian religion, broke all his household gods; and others of the converts brought specimens of their idols, which have shared the same fate. These were the first-fruits of the Barripur mission."

It is a striking fact, that they came from most bigoted places, for Jaynagar was a stronghold of Brahmanism; there were seventeen Sanskrit colleges in the village. The following is an account of a superstitious practice at that place:—

"The celebrity of the worship, if such mockery can be so called, arises from the following tale which is told of Krishna, and readily believed by the ignorant and credulous believers in Brahmanical trickery. Some sixty years ago the idol, which is about the size of a boy of eight years old and cut out of stone, was mistaken by a tiger (of which there might have been lots at that time near about, as there are at present at no great distance) for a living person, and carried off into the jungle, where he left it. The idol was missed after a time, and, as might be expected, a great noise made about it; however, a person, who before was sane, doubtless an impostor, and who knew all about it, became at once a prophet, and informed the people that in a dream the idol had appeared to him and told him whereabout in the jungle he was to be found. The Brahmans in a body proceeded there, and, on finding it, returned home with triumph. The impostor became of course much respected, and the idol much extolled after his miraculous restoration. There is also a miraculous tree which buds and blossoms during the night of the puja, which flower (a red champah) is offered in the morning to the idol. A short time ago I was passing this village, and was horrified to see the corpse of a man, evidently just dead, as the body was untouched by bird or beast, lying in a state of nudity by the side of a dirty puddle; and at all times the road through the village is a disgusting sight, being by the side of a succession of puddles called the Ganges, (though no river runs within some miles of the place;) it is covered with ashes of burnt bodies, skulls—in fact the dead and the dying."

The Rev. D. Jones, of Talyganj, gives the following particulars respecting a religious movement:—

"In April, 1830, two young men, from a village called Sulkea, twenty miles south of the mission-house, called to make inquiries about Christianity; when, on finding, as far as men can see, that they were sincere in their inquiries, and having been considered sufficiently instructed in the first principles of Christianity, they were baptized by the late Rev. W. Tweddle. Immediately after this, Mr. Tweddle, accompanied by his catechist, visited their village, and exhorted the heathen whom he met, to follow the example of those two, who had forsaken their idolatrous abominations, and so become members of that religion which could alone guide them on the road to heaven. Shortly after, four more came forward, and earnestly requested baptism; these, in proof of their sincerity, brought and delivered us their images. By degrees, the number increased to twelve. It may be as well to mention here, that all these, with the exception of a few, had, previous to their coming forward, lost their caste; and perhaps this, in a great measure, was the means of opening their minds to conviction; one barrier, at all events, was thereby removed. Such was the commencement of this mission: in a village scarcely known, a few solitary individuals, whose heart the Lord had opened, were induced to come forward, and make an open profession of their faith; and thus, in the very midst of heathen abominations, a church of God was planted. How mysterious are the ways of Providence! At the appointment of the Rev. J. Bowyer to Barripur, this little flock was given over to his care, being at too great a distance to be visited properly by the missionary at Talyganj. While the work of conversion was thus slowly progressing, a man came from the village of Jhanjera,[d] and attended our teaching regularly at the mission-

[d] The village of Jhanjera is situated eight miles south of the mission-house: its situation is marshy; it contains perhaps 500 families. The inhabitants are very illiterate, and get their subsistence by husbandry and fishing. There are but few Brahmans among them. During the rains, the only mode of visiting it is by canoes, but in the hot season, one can ride there. The deities which are chiefly held in adoration by them, are Dakin Ray and Panchanana; the former, which, from its

house. After a lapse of a few days, he returned to his village, and declared to his family his intention of giving up caste, and embracing Christianity. They, of course, at first endeavoured to dissuade him from it, and when they found him firm and resolute in his purpose, excluded him from their family circle. He then came again, and related to us all that had happened to him, and begged of us to visit his village, which was accordingly done, and a temporary school was opened at his house. The villagers, on seeing us at this man's place, cast his whole family out of their communion, and after a length of time, with much persuasion and entreaty, they also were induced to follow the example of their elder brother. To be well assured of their sincerity and motives, it was thought advisable to keep them on a long probation, before they were admitted within the pale of Christ's church. Previous to their admission, they, with some others, were examined by Dr. Mill, principal of Bishop's College. Thus a door was opened, and encouragement afforded, for continuing unwearied in the work. As the numbers began to increase, a little cottage in the village was appropriated for divine worship, and the services of our venerable Church performed regularly every Sunday. A school-house was also built near the chapel, which was attended by the Christian and heathen children promiscuously. The Christians, in addition to the instructions they received on Sunday, were further visited on week-days.

"In December, 1832, poor Mr. Tweddle fell a sacrifice to a malignant jangal fever, while superintending the erection of a more commodious chapel, as the old place was not large enough, the numbers having now increased. His memory is still cherished with affection by the people. The chapel was completed

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name, signifies the King of the South, is worshipped as a preventive against all wild beasts from the Sunderbunds, which, in former times, were known to infest these villages. The latter is a form of Shiva, worshipped under the image of a stone beneath a tree. The stone is daubed with a sort of vermilion called tindoor, which is held in great veneration by natives, and which the Brahmans make use of in painting their foreheads. There is an image of this sort in Jhanjera, not far from the chapel, to which the people of the village come to offer their poojahs. Besides these, there are temples dedicated to the goddess Shiva, scattered over the villages in these parts.

some months after his death, and would not, even in such a populous town as Calcutta, be considered a mean building. It stands conspicuous in the village of Jhanjera, and, being situated on a little rising ground, can be seen for several miles around— a monument of Christian love and Christian charity."

In 1833, the Rev. J. Bowyer was stationed at Barripur, the first missionary who was located there. His duties were to superintend the school, which contained fifty boys, and to visit the Christians at Sulkea, eight miles from Barripur. They had been previously under the charge of the missionary at Talyganj, which was twenty miles distant. It was at a very opportune period, as a tremendous gale arose in the May of that year, which prevented the river from discharging its waters, and, combined with a high tide, had raised such an inundation of the sea, as to sweep away the embankments, and the whole country was flooded; huts were all carried away, and the crops ruined; numbers died of ague and fever, in consequence of the ground being saturated with moisture; the island of Sagar was covered with water seven feet deep, and nearly the whole population of 7000 people on it were drowned.

Mr. Bowyer performed divine service every Sunday at Sulkea,[e] visited and catechised the people, and preached the Gospel, in and around the place. In January, 1834, sixteen persons came forward as catechumens, from Sulkea and Ramnathpur; the total of baptized and catechumens then amounted to thirty individuals. Mr. Bowyer, however, was obliged to quit the station, in consequence of illness, "having been afflicted with brain fever, consequent on exposure to the sun, when in

[e] In 1836, a chapel was erected at Sulkea: the Society for Promoting Christian Knowledge made a grant of £50 to it; Ram Mohan, a catechist, who had been baptized by Mr. Tweddle in 1830, made a present of the ground.

a state of great debility of body." Sulkea was again connected with the Talyganj mission: Providence, however, raised up, at this exigence, a friend to the distressed mission, in Mr. R. Homfray, who came to reside at Barripur, as assistant to the salt agent. Mr. Dryberg bears the following testimony to the services rendered by Mr. Homfray; his name will be enrolled with those of many others of the laity, who have contributed their aid in laying the foundations of the Christian Church in India:—

"The Christians were, at this time, in the last state of temporal distress, having all of them lost their rice crops, by the severe inundation of 1843, and most of them their very dwellings. He immediately collected many together, gave them work in his own grounds, and, when the inundation had partially passed away, furnished them with paddy seed, and sent them back to their villages. I have known but few laymen who have interested themselves on missionary affairs, as did this servant of the Church. Though not much of a Bengali scholar, he yet put the morning prayers of the Church into Bengali in Roman characters; and, when we were unable to come from Talyganj, used to assemble the Christians in his study, for prayers. He will ever be had in remembrance, in the cup and paten used for the service of the altar, one of his pious offerings. His memory is endeared to me by a personal friendship of many years, and by his uniform kindness to the native Christians. Ever ready and willing to co-operate in any plan for the advancement of the interests of the mission, he was, from the very first, a true yoke-fellow."

In his Report for 1836, Mr. Dryberg complains of the little fruit that has been produced in Barripur itself, though the Gospel had been preached there for eight years, and schools had been still longer in operation. "If we must look for extensive conversions, we must seek for native coadjutors, and, for this purpose, our Christian Boarding School ought to be encouraged to

the utmost extent."[/] He further states, that though Barripur is sixteen miles from Calcutta, yet the effect of the example of Europeans spreads to Barripur, and that he is often asked, Why do not the Sahibs themselves keep the Ten Commandments? The influence of the Zemindar and the Brahmans was also very hostile to the spread of Christianity.

In 1835, the Rev. C. Dryberg was appointed to the mission at Barripur, and took charge of the Christian congregations at Sulkea and Aldermanik; he superintended the Bengali School, and also established an institution for the education of the children of native Christians and for orphans. "A small room that had been formerly used as the salt office, being lent by Mr. Homfray, daily service was commenced in it; and having, with God's blessing, been continued to this day, has at last found the shelter of a decent church." A Mr. Moore was stationed here as catechist in 1836.

In 1837, an English School was commenced by Mr. Moore, at Barripur, but was closed after a short time, as the increasing number of converts required the missionary's whole time; a few, however, continued to receive instruction in private from Mr. Moore, and among them the Zemindar's sons, for the father, though not friendly to education himself, is anxious that his sons should know English as a means of advancing them in the world.

A Bengali School was opened in 1836, by Mr. Dry-

[/] A Christian Seminary was opened in 1836; in the course of a year, the number of pupils increased to twenty-eight boys and ten girls; "but in the vacation, when they go home to their parents, several never return." Their studies comprised Mundy's Hinduism and Christianity Contrasted, the Bible and Catechism, Baxter's Call, and the Pilgrim's Progress. Most of the boys had commenced the study of English.

berg, at Rajpur, a village six miles north of Barripur, and a strong-hold of Brahmanism; there are fifty Sanskrit Colleges in and about the town. One hundred boys attended, and a house was rented, but the Brahman who owned the house turned the boys out to make preparations for a *puja* in it: on this Mr. Dryberg resolved to build a school-house, and Mr. Homfray raised the necessary sum by collecting subscriptions from the Darogahs and Amlahs in the salt department. The bigotry of the Hindus there, however, caused the school to be closed: but, in 1838, another was established with better success, to the south, and subsequently at other villages.[g] But all the schools having heathen teachers were subsequently closed by the orders of the parent committee of the Society for the Propagation of the Gospel in Foreign Parts.

In 1837, a school, which had been opened at the village of Rajpur, was closed, all the boys having deserted it, in consequence of the introduction of Christian books, and the conversion of Jaygopal Dut, several of whose relations attended the school; and a native newspaper published doggrel verses, warning children against attending mission schools, or even from loitering in the streets when a missionary passed. This year a *pakka* chapel was opened at Kalkapur, erected at the expense of a *native* Christian. Mr. Dryberg suffered much this year, in consequence of his determination to hold out no worldly inducements to the profession of Christianity; a man brought his child to be baptized, and demanded a piece of new cloth as a present on the occasion: this Mr. Dryberg refused, on which the man would not allow his child to be baptized,

[g] On one occasion, when a Baptist missionary was preaching in this village, the natives were so enraged at him, that they tied horse-shoes round his neck.

but joined a body of people at Rajarampur, who had openly apostatised, and gave Mr. Dryberg such annoyance, that he was obliged to apply to the magistrate for protection. Christianity, however, gained a deeper influence over the native Christians, to whom Mr. Dryberg paid pastoral visits twice every week in their respective villages, when prayers were read, and a sermon preached in one of their houses.

In 1838, a CHRISTIAN VILLAGE was formed to the south-east of Barripur. Mr. Dryberg gives the following account of it:—

"Mr. Homfray, about this time, became the proprietor, by purchase, of a small estate a few miles to the south-east of Barripur. He immediately formed the project of devoting one portion of it to the formation of a village to serve as an asylum for such native Christians as were compelled to leave their own villages by the oppression of their Zemindars. This was carried into effect as soon as projected. At first, eight or ten families flocked to it from various parts; by-and-by the number increased, and several, too, of the aborigines of the place embraced Christianity; so that it now contains a very pleasing Christian colony. The chapel was built at Mr. Homfray's expense, and, at his request, I took the spiritual charge. Some little assistance was given by Mr. Homfray to each Christian family towards building their dwellings (not more, however, than is usually done by Zemindars when a new ryot comes); some advances were also made for the purchase of ploughing oxen and paddy seed. They are now comfortably settled, living in a happy way, free from apprehension of that oppression under which so many of their brethren are labouring. One or two of them are hunters, and get a good subsistence by the sale of their game, viz., wild hogs, and venison, of which latter Hindus of all classes, as well as Mohammedans, are very fond. Very good honey, too, is gathered in the jangals, and the best sells at eight seers per rupi; the sale of the bees'-wax being also very lucrative."

The same year the entire population of the village of Mogra-Hat, thirty-two miles from Calcutta, applied to

Mr. Dryberg for instruction; a reader was placed there, and a small bungalow erected for divine worship. In 1841, there were 100 Christians residing in the village, who endured severe persecution from the Zemindar: "instead of being able to devote their time to the cultivation of the land, they are in constant attendance at the Alipur Kachari," (*i.e.* Court of Justice.) A handsome church was opened here in December, 1845, when ninety-five native Christians were present. It is truly delightful to behold a church in the midst of these great marshes, where, but a short time ago, nothing was to be seen but the gloomy temples of the Hindus, and nothing was to be heard but the discordant sound of the dhak or drum; but now can be heard for miles around the sweet and cheerful sound of the bell, summoning the people to worship the true and only God.

Mogra-Hat[h] is a place of large and increasing resort as a native market town, and will soon be of great im-

[h] The church of St. Andrew, Mogra-Hat, is reckoned to have cost only 6,500 rupis;—a very reasonable price for such a substantial and beautiful building. It stands on an islet, covered by a hamlet called Birallé, (a corruption of Birayloye, *i.e.* the House of the Man or Hero,) which was purchased by the Calcutta Diocesan Committee for ninety-five rupis, in order to prevent the ejection of its Christian occupants by the Mohammedan Zemindar, whose house overlooks the place, being separated from it only by a water-course. A chapel had been commenced here in 1841, and some progress had been made in its erection, when the gale of June, 1842, completely ruined it; and the reverend secretary of the Diocesan Committee then resolved on attempting the substantial edifice, which has now been consecrated. The design was made by the Rev. J. G. Dryberg, and much of the building is literally the work of his own hands, as he used to reside there (in a hut where we found shelter on the day of consecration) for days together, in order to urge on the work, and to see it honestly done. Every ounce of lime, and sand, and paint, and every inch of timber, had to be transported

portance when the road, now being constructed by Government from Barripur *viâ* Jaynagar to Kalpe, shall be completed.

In 1839, Professor Malan, of Bishop's College, gives the following report of these missions: "I spent a Sunday with Mr. Dryberg, and accompanied him to Magrahat and Sulkea, at both of which villages I preached to the natives in Bengali. I was thankful in my heart to God that I was privileged to witness such a number of devout, sincere, and tried Christians, so simple, so ignorant of the world, and yet, as far as man can judge from probation, so truly under the influence of the Holy Ghost. I preached also at Sohjahbaree, and at Janjera, to about 200 natives: after the service I catechised them—I was delighted and surprised with their answers. An old woman, among others, blind with age, whom I asked if, in the midst of her trouble, she thought of God, answered, 'Ah, sir, I trust in my Saviour with all confidence, but I know nothing else; do not ask me more.' So to that poor ignorant and unknown soul the love of her Saviour is sufficient. Now, really, when we consider that, in these two missionary circuits alone, there are about 1,800 Christians, not of yesterday, but most of them tried and approved, is not to complain, being ungrateful to God. The very expression in the countenances of these dear native

from Calcutta, a distance of thirty miles. The tower of the church was built by means of a donation of 1,000 rupis, placed at the disposal of the principal of Bishop's College, and the secretary of the Diocesan Committee, by the Rev. S. C. Malan, formerly professor of Bishop's College. The chancel was added by means of special contributions, procured chiefly by the Rev. Messrs. Dryberg. The chalice and paten are the gift of the reverend the principal of Bishop's College. R. Molloy, Esq., of Calcutta, has lately presented a bell to the church.—See "Narrative of the Barripur Mission."

Christians is changed by their sincere conversion to Christianity: the natural self-interestedness and wiliness in the man and false shame in the woman make room for frankness and open-heartedness in the one, and true modesty in the other." The same year a Zemindar became a Christian, and took refuge in Mr. Dryberg's house: he had been two years under instruction. The people were so enraged, and such furious menaces of waylaying Mr. Dryberg and his family were made, that for three weeks he did not consider it safe to go out of his house.

Considerable opposition was experienced at an early stage of the mission, and it was with great difficulty that a piece of ground could be purchased as a burial-place for the Christians. On one occasion, Messrs. F. Moore and Dryberg were hemmed in by a large body of heathens, headed by an apostate Christian, at the chapel of Andermanik: they were armed with clubs, and kept the missionaries for two hours until they were rescued by the police; and at another period, when a high-caste Brahman was baptized, "the mission-house was beset for two days by large parties of heathen, instigated by the Zemindar, and at night the houses of several Christians on the compound were set on fire and reduced to ashes—the attempt to burn the school having proved abortive." Mr. Dryberg observes: "The very worst opponents are those, who, after having given up caste, and enlisted themselves in the ranks of the Christians, fall away again; and although they cannot regain their position among their former connexions, by reason of their having lost caste, still keep themselves aloof from us, become more hardened than the very heathen, turning away with contempt from any attempt to recover them from their dreadful state of apathy and deadness to the things pertaining to their everlasting peace."

There are now about 1400 converts and catechumens living in fifty-three villages, scattered over an extent of country forty miles in length, from Altaberia to Khari.[1] Mr. Dryberg gives the following character of the native Christians:—

"The Christians generally give us satisfaction; they are diligent in their worldly business, anxious for Christian instruction, and regular at church: there are, of course, exceptions, and many of them often cause us much disappointment and grief; but, as a body, they are what I have described them. I have seen several pleasing instances of Christian charity among them. One I will mention. A few months ago, when several of the Christians were involved in ruinous law-suits, through the persecution of their Zemindars (landlords), I suggested the necessity of raising a small fund, by monthly contributions, for the purpose of relieving the distressed, and advancing loans for such as were unavoidably drawn into law-suits, (this mode of persecution being by no means uncommon,) and unable to meet the court expenses, as it was quite impossible for the missionary to do this to any extent from his slender means. The suggestion was immediately carried into effect, and about twenty rupis are collected every month, the subscription varying from one rupi to one anna."

The Report of 1841 mentions the following facts:— "At Kalipur, three miles south-west of Barripur, a small thatched chapel was erected entirely by the natives themselves, and a young Brahman female teaches the women to read. Several acts of persecution took place—the

[1] Though this village is in a remote part of the country, yet the influence of superstition has penetrated thither, and many sick people resort to it to see the god, Gaje Phidur, thinking if they mention his name they will be healed. The place being near the jangal, is frequently visited by wild buffalos and bears; and the people are often obliged to watch all night against the attacks of tigers, which sometimes destroy from ten to seventeen persons in a season; yet though exposed to malaria from the salt marshes, the country is very populous. In some parts "the wild boar and the tiger contest the soil with the cultivator."

heathen attempted to burn the school-house and dwellings of the Christians at Barripur; but after two houses had been burned down, the further progress was prevented by the exertions of the missionaries; some of the incendiaries were sentenced by the magistrate to three months' imprisonment, the daroge was removed, and the Zemindar was fined 200 rupis. At Barin, a native Christian was thrown into prison for a debt, which the Zemindar professed to have cancelled the year before, in consideration of a sum of ready money which was then paid down; but he put off the surrender of the bond under various pretexts, and at last instituted a civil suit, and got a decree against the man for 128 rupis. The man being unable to pay, his house and land were ordered to be sold." This is one instance out of many that could be given to show the opposition the Zemindars make to their *rayats* when they become Christians. The Christians, in cases of distress among themselves or in other villages, cheerfully come forward to subscribe their mite of alms.

In 1842, the Bishop confirmed 193 natives at Barripur. In 1844, the mission sustained a severe loss in the death of a catechist, Beni Madhab Mazamdar.[j]

[j] He was of a Kulin family, and was educated at the Calcutta School Society's school, then superior to the Oriental Seminary, which was a successful experiment to make Hindus *pay* for their education. He became a sceptic; "European learning fell foul of Hindu theology; he afterwards studied at the Hindu College, and then at the Medical College. In 1836, which was a memorable year, when seven intelligent and educated Hindus were received into the Christian church, a work of grace began in Beni Madhab, though he at first only examined Christianity in an historical point of view; he was baptized by Archdeacon Dealtry along with Jay Gopel Dut, who was a fellow-student of his in the Medical College; he became a student of Bishop's College, and subsequently a catechist in Barripur, where, "several times during the week he used to go over fens and jangly fields for miles and miles from his station in the execution of his sacred duties, travelling

A Romish priest recently drew away some of the native Christians; but they have since expressed a wish to be received back to the communion of the Anglican Church. Mr. Dryberg remarks respecting these seceders: "The fickleness of mind and covetous disposition which they exhibited in leaving the Church of England are truly lamentable, for no one does (I suppose) for one moment believe that men who have neither intellect nor capacity, nor association of thoughts, most of whom are unable even to read, that such persons have weighed the points of difference, and left us from conviction, however erroneously based."

Daily service is held for the native Christians at Barripur, where a small Christian community is gradually forming. In 1845, a handsome church, in the Gothic style, was opened at Barripur.

in saltis during the rains, and on horseback at other seasons of the year, unmindful of the sun or the rains, and exposed to all the inconveniences of that marshy district." In one of these visits he caught fever, which terminated fatally at Bishop's College.

Bhagalpur Mission.

BHAGALPUR is a town on the banks of the Ganges, 270 miles north-west of Calcutta. Bishop Heber, in the course of his visitation, met with some of the *Paharis,* or Hill-men of Bhagalpur, a distinct race, having neither the language nor the idolatry of the plains. He judged they would be favourable to the reception of the Gospel; accordingly, at his suggestion, the Society for the Propagation of the Gospel in Foreign Parts located the Rev. T. Christian as a missionary at Bhagalpur in 1825, though, in consequence of the malaria and unhealthiness of the country, he could only remain in the hills from December to March, and was obliged to pass the rest of his time in Bhagalpur. He possessed one very necessary missionary qualification—a cheerful temper, as the following extract from his journal will show :—

"My people all very ill to-day with fever; not an efficient man among them; had nobody to cook my dinner; after sun-set went to the top of Boorsey to see two people who were unwell. In descending, the prospect before me was enchanting; to the west a chain of mountains, as far as the eye could reach, just hanging under the last light of the departed day; the moon, like a silver line, was just visible, sinking below the summit of a hill; an immense plain of jangal lay to the south, and on the east Teen Pahar lifting itself alone, like three majestic rocks, from the bosom of the ocean. My spirits were raised by the grandeur of the scene before me, and I pleased myself in singing the praises

of Him who causes the desert to smile, and makes all nature glad before him. I stood and looked at my little cottage and school-room, and, as I gazed, how happy, I thought, I ought to feel myself here in the midst of such tranquillity—envied or hated by none, and envying or hating nobody. Well content I should be, I thought, to renounce the world and the advantages of society, and spend my days in this lone retreat, to teach these children of nature to adore the hand that made them, and prepare a people ready for our God."

"Sunday, 10th Dec.—This was one of the happiest days I remember to have spent; I arose pleased and grateful to the bountiful Giver of all: the beams of his sun that came then darting over the dark foliage of the hills, seemed to shed on me, in common with nature, an enlivening influence. I found myself with every external comfort that can minister to our earthly ease and contentment—at least so I felt. The day seemed altogether a sabbath; the wind, which for several days had been regularly blowing a breeze, was still. The clouds ranged themselves in the horizon; no voice of busy men disturbed the air; and the only sound to be heard was the cooing of the turtle, and the distant sound of ox-bells, that had the effect of the gurgling of a rivulet."

Mr. Christian's career of usefulness was closed in December, 1827; he died of jangal fever. Dr. Mill makes the following remarks on his character:—

"He possessed, far beyond others of superior talents to himself, the art of winning and securing the regard and esteem of the natives of every class; the simple inhabitants of the hills considered him in the light of a superior being, and gave a proof of their attachment and confidence which, to all experienced in such intercourse, will appear extraordinary and almost unparalleled; that of confiding their children, at a distance from themselves, entirely and absolutely to his care. Of few can it be said, as of him, that the savage of the hills, the prejudiced and blinded Hindu, and the polished and intelligent European, unite in admiring and regretting him."

So anxious was he to avoid any appearance of being a political character, that he declined entering the district in company with the collector, "apprehending that the bustle and parade attending an official progress would

interfere with his means of obtaining access to the people, and with the discharge of those lowly duties to which he had devoted himself." He had compiled a vocabulary of the Hill language, and was engaged in giving a course of religious instruction to ten children of the Paharis, as his plan was "to instruct the children and then send them as instructors of their countrymen." After Mr. Christian's death no successor could be found, and thus Bishop Heber's cherished hopes of making an impression on the wild people of the Hills were blasted, and the children entrusted to Mr. Christian's care by the chiefs, again became the victims of superstition and ignorance.

Bhagalpur will long be remembered in connexion with the name of Cleveland. A writer in the Calcutta Missionary Intelligencer for 1825, remarks:—

"The eminent success, which Mr. Cleveland had in attempting to establish habits of good order and peaceable conduct amongst the mountaineers residing in the Curruckpore district, is well known in Bengal; and his philanthropic conduct was nobly recorded by the objects of his solicitude, who, on his demise, erected at their own expense, a lofty monument to commemorate their gratitude for his fatherly conduct toward them. At a time when these men were notorious for their lawless and predatory habits, and for their perpetual inroads into the plains, Mr. Cleveland, who held a high situation in the Civil service of Bengal, determined to go among them in their own hills; and so entirely gained their confidence, that he prevailed on each family to furnish one man as a soldier to a kind of militia regiment, which he prevailed on government to raise, to secure the mountaineers from the revenge of the lowlanders; each man became responsible for the peaceable conduct of his own family; and from that moment they have been distinguished by their quiet and good conduct.

"There are certain philosophers of the day who would deny to these aboriginal tribes the right to be classed among members of the human family, but missions have refuted these positions by facts rather than by reasoning; their philosophy has been well described as that of men 'who take the gauge of intellectual capa-

city from the disposition of the bones of the head, and link morality with the contour of the countenance; who measure mind by the rule and compasses, and estimate capacity for knowledge and salvation by a scale of inches and the acuteness of angles.' For much valuable information on the subject of the aborigines of India, see Prichard's Researches, vol. iv. Those Paharis of Bhagalpur are one of the remnants of the ancient people of India, conquered and driven to the mountains by the Hindus."

The attention of the Christian public has of late years been directed more to the condition of the aborigines of India. We shall make some extracts from the journal of Mr. Christian, which throw light on the manners and superstitions of this people. Respecting their religious rites and their sacrifices, he states:—

"I observed five places of sacrifice to the goddess Ruxey at the entrance of the village. These were rude little places, consisting of one, two, or three black stones, in their natural shape, stuck in the earth, with about a foot above the surface. This was surrounded with a few stones placed carelessly on one another, about half a foot high, enclosing a space of about two yards in diameter. At the side of the village we entered, there was a stone fence, and at the left hand of the gate another place of sacrifice, more distinguished than the rest, being inclosed: I took it at first for a hog-sty, but on looking through the low door I saw the object of their terror, a black stone, of a larger size than the other, probably about a hundred weight, and marked sparingly with red paint. I asked my hill man if that was their temple where sacrifice was offered; he seemed ashamed, but on being asked twice, he said, yes—it was the place where sacrifice was offered to Satan. The village was clean, and apparently comfortable: it contained twenty-one houses, each separate from the other, running not in a direct line, but at angles.

"A hog was brought and sacrificed. The manjy's son, a boy of ten years, was the sacrificer. The hog was brought, tied by its feet, through which a pole was fixed, to the place of sacrifice; a little parched grain was given to it to eat, and a small quantity thrown on the ground; the animal was then held down, and the boy pierced its side with a large knife: as the blood flowed, part

of it was sprinkled on the grain, which finished the ceremony. I was curious to know if anything was done with the grain sprinkled with blood, and asked a manjy to tell me; he said it was let to lie, that the Deity would eat it."

He gives the following account of a sacrifice to the god of agriculture:—

"Saturday, Dec. 16th.—This evening went to the top of Boorsey, to witness the ceremony of a sacrifice to Koll-Gosiah, or the god of agriculture. A cot was prepared for me to sit on, opposite the manjy's house, when baskets and different vessels with offerings were placed, and a hog, the victim, bound by the feet, lying near them; and a little on one side, at the corner of the house, stood the musicians, consisting of five drummers, and one playing, or rather striking, a cymbal. The divinity of the village, represented by three black stones, was marked over with red paint, and part of the oblations thrown over it, and crowned with a small bough of green, which the hill people call the mukatgha, or the muk-leaf. The manjy took his seat opposite the oblations, and the different persons came forward, and presented to him their baskets and vessels filled with rice, Indian corn, dough, and a coarse kind of pulse. Of each of these he took a small quantity, and having first washed a space with water from a vessel he had standing by him, he strewed them on the ground. When all the people of the village had presented their offerings, the victim was brought, and the manjy killed it, by making a large wound in the left side: as the blood flowed, he pressed his hand close to the passage, and received it, and then sprinkled it on the offerings that lay on the ground. This he repeated, till there was no more, so that no part of the blood fell, save on the offerings: as the manjy took from each vessel, and strewed it on the earth, he pronounced a prayer.

"This sacrifice takes place once a year, in the month of January, with those who are rich, and as there is a considerable expense attending it, those who are poor content themselves with observing it every three or four years. The manner in which this sacrifice is kept, is as follows. For some considerable time before, the chiefs and villagers collect all they can, and when they have a sufficiency, they purchase a buffalo, and whatever other things are necessary. The night previous, the village and neighbouring

villages assemble, and commence with dancing, singing, and the rude music the hills afford, consisting of drums and timbrels. This is kept up all night, and the next morning, at the first division of the day, (for the hill men divide the day into four portions, nine o'clock, twelve, three, six, or sun-setting; *erber*, *tekana*, *boho dine*, *bedo korichbere*, and *erthombere*,) assemble round the buffalo, which is bound all night to a stake, and the manjy, or one of the villagers, hamstrings it with a blow from a sword, which brings it to the ground, and then, with a few strokes more, he severs the head from the body, and when the blood begins to flow, the gemons, and persons possessed of evil spirits, rush forward and drink the blood; when they are supposed to be exorcised, they go and bathe in some running stream. After the sacrifice is ended, the drinking and dancing are kept up as long as the flesh of the sacrifice lasts. When I got to this hill, I saw some of my little boys running on before me. I would rather have not seen them, as I had been that morning endeavouring to convince them that such ceremonies were not proper to be observed. However, they were but children, and when their parents showed the example, it was not to be wondered at that they followed. When I ascended to the top of the hill, I met a man leaving the festivity, who had just strength enough to keep himself from tumbling down to the bottom of it; but notwithstanding he had had quite enough of what was going forward, and was returning home, he thought it but right to accompany me into the village. The house opposite to me, as I entered, was filled with persons drinking, dancing, and singing, with their arms round each other's necks. They stopped when they saw me, but I made a salam, and walked before. Almost in every house was seen one or more persons, either men or women, falling down insensible from excessive intoxication and fatigue; when they were not sleeping, they were keeping up the festivity, some in large companies, and some in parties of three or four."

Chinsura.

Chinsura is a fine military station on the banks of the Hugly, twenty-six miles from Calcutta. It is noted for a large college, founded from an endowment left by Mohammed Sing, a wealthy Musalman of that neighbourhood. The mission of the Society for the Propagation of the Gospel in Foreign Parts here, was founded by Bishop Heber, who stationed the Rev. W. Morton at Chinsura.[k]

"Since the cession of this settlement to the English government by the Dutch, the Society's eldest missionary, the Rev. Mr. Morton, has occupied it as a missionary station, on the appointment of Bishop Heber, and by the sanction of the supreme government. Here is a handsome church, in which Mr. Morton regularly officiates on the Sunday, both morning and evening, to a very respectable congregation. Mr. Morton has been devoting some considerable portion of his time to the preparation of a Bengali and English Dictionary, undertaken at his own desire, with the sanction of the principal of Bishop's College. Part of it

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[k] The Rev. W. Morton was the first missionary sent to Bengal by the Society for the Propagation of the Gospel in Foreign Parts. In 1823, he had been sent to Hayti, by Wilberforce, as classical professor in the College of St. Domingo. He was subsequently minister of St. Mark's Church, Liverpool. He has rendered valuable services to the cause of missions by various works in Bengali—a Bengali Dictionary—a Bengali version of the History of Daniel—and Bengali Sermons and Tracts.

is already in the College Press, and the remainder is proceeding slowly towards completion, obstacles having arisen that have very much retarded its progress. Circumstances connected with Mr. Morton's situation have hitherto contracted his sphere of missionary duties within a narrow compass, but the committee trust that a measure of usefulness has attended them. At present, he has but one school in full operation. Another, carried on in the open air, was during the rains obliged to be discontinued. It has since been re-opened, and is attended by about fifty boys, yet admitting of considerable increase."

The Rev. W. Morton was located here for several years, and in 1836 gives the following account of Chinsura:

"For some twenty years or more, Christian missionaries, understood generally to have been men of piety, talent, and labour, have been as yet unproductively employed in tilling and sowing with the seed of eternal life this ungenial soil of moral blindness and degeneracy. Not *one* convert has been as yet gained to the Church of the Redeemer. It can scarcely be, that all have been alike mistaken in plans and operations, carried on independently, and without consultation or co-operation: and this must be the only support to the mind of each, under the painful apprehension so naturally arising of personal oversight, deficiency, or error. The distribution of tracts, the addressing of such casual assemblies of seldom more than twenty to twenty-five persons as the missionary can induce to listen to him, these form the instruments of his out-door operations; at home, he receives such individuals as by ones and twos, actuated by various motives, visit and converse with him. Too often, indeed, these are attended with little success, even in the communicating of instruction. Some, merely idle curiosity, or a wish to borrow a book, never to be returned, or to solicit in the end (and at no great distance of time) some introduction or assistance towards compassing some ordinary worldly object of pursuit; these, and similar, generally form the incentives to such calls at the abode of the missionary. In one instance, within the last six or seven months, a very well-educated native visited me pretty regularly for a considerable time to read a work on natural and experimental philosophy.

"Our Society's schools are conducted now by Mr. Betts, the

superintendent, formerly my catechist, and are, I trust, as flourishing and as useful as those establishments generally are. They spread Christian knowledge, conciliate parents in some degree, and raise up a succession of adult hearers of the missionary's addresses, accustomed to his subjects, acquainted more or less with initial Christianity, and better able to comprehend his line of argument and illustration."

The schools were supported at the villages of Halishar, Bali, Nayhati, Khankheali, Gaurapa, Mankanda, and Muktapur, and were visited constantly by Mr. Betts, the catechist, who laboured indefatigably in the cause of native education. In 1837, the Society relinquished the maintenance of them, as also its connexion with the station.

Haura.

HAURA may be called the Wapping of Calcutta, and is inhabited chiefly by persons connected with the docks and shipping.

In 1827, the English services in Haura Church were undertaken by the Professors of Bishop's College, with the sanction of Government: the church itself owed its erection chiefly to the exertions of Professor Holmes, of Bishop's College; and rooms in the Orphan Institution of Haura were granted by Government to the missionaries, in consideration of the spiritual aid afforded by them to the European congregation.

In 1830 a respectable native youth was baptized: he received his acquaintance with Christianity from attending the Sunday School which Mr. De Mello opened at Bishop's College. Several offered themselves as candidates for baptism, but on condition that they received support, as they stated that, by losing caste, they would be debarred the means of earning a livelihood. Mr. De Mello, however, declined to baptize them on those terms. In former days, when a Hindu became an outcast, he had no prospect but starvation before him. At *Chagdá*, a town on the Bhagírathi, is a colony of outcasts, who form a community among themselves. They were taken down by their relatives to the Ganges to die, but have recovered, and are cut off from all connexion with their friends.

"In the months of May and July, 1831, Mr. De Mello made two missionary excursions into some of the villages situated between Chandrakona and Midnapur, seventy miles on the Benares road, where he spent some weeks in preaching, and distributing tracts in Bengali to such as could read. The tracts were generally received with eagerness, and no doubt have since been carried to a distance in the country, never visited by a missionary."

In 1833, thirty persons were baptized; they came from a place called *Bibiganj*, near Diamond Harbour: they heard of Christianity first from some Indo-Portuguese families settled in their neighbourhood, and also from Prankrishna, a native preacher of Serampur. At the time of the dreadful inundation of 1833, the whole country being flooded, they were obliged to quit their residence, and two or three of them, who had broken caste by eating with their Romanist acquaintances, set off for Calcutta to connect themselves with some Christian body. They refused to join the Roman Catholics on account of their worship of the virgin. They came to Haura, where they found employment and instruction, and, after remaining a certain time catechumens, they were baptized in presence of the Bishop, who declared himself satisfied with their replies to his questions; the next year, however, on the allowances that had been made to them being discontinued, they quitted Haura. Mr. De Mello describes his duties in 1833, as of the following kind:—

"Besides the superintending, catechising, and examining of the pupils, and the Saturday lectures, my visits, as usual, with the aid of two native Christian catechists, are continued to the different villages in this extensive circle, viz. northward, as far as Bali and its vicinity, seven miles; westward, Jagadispur, eight miles on the Benares road; and Rajgunge, beyond the Company's Garden, nine miles: each of these places is also visited by the catechists frequently, and I accompany them as often as time or health permits, when I spend a whole day

there, either in preaching, conversing, or distributing religious tracts in Bengali to such as can read, or expounding them to others. On these days, the people in general are apparently very attentive; and though they seem readily to admit the truth of what is advanced, they seldom, if ever, express a wish or show a disposition to know more of it; and those who do so are, for the most part, led to it more by interested or secular motives, than by those purely spiritual ones which the Gospel requires. Hence the consequence is, that, as soon as they perceive there are no temporal advantages to be gained by embracing the Christian religion, but, on the other hand, they must give up, besides being deserted and persecuted both by their relatives and others, all those things which they think constitute their present great enjoyment, they begin to excuse themselves by observing—some, that they have no leisure to attend to it, because they are so poor, that they must go and work for their daily subsistence; some, that they are so ignorant, that it is too hard to be understood by them,—they therefore are content with their own way of performing acts of devotion; and others, that Christianity is good for the Christians, because it is well suited to them, and that their own mode of paying homage to the Deity is quite good enough for them."

Mr. Morton took charge of the mission in 1834, Mr. De Mello having gone to England.

In 1837 three orphans were baptized, who had been supported and instructed by the wife of an indigo planter at Durgapur,—persons connected with indigo factories have many opportunities of this kind. Several individuals came forward as inquirers at Baishkati, but—

"Those who have given up their caste have been persecuted in every possible way, 'Things have been laid to their charge which they knew not.' They have been accused of theft. False claims of debt have been laid against them. Their rights have been refused. No assistance has been given in ploughing their lands, in sowing their seeds, or reaping their crops. Engagements which have been entered into with them, have been denied. Every endeavour has been made to expel them from their villages. The object of this has been to uproot Christianity in its infancy.

The opponents say, that if its first establishment be allowed, it will be impossible to overturn it."

In 1838 a few adults were baptized at Baishkati: Mr. Bowyer had considerable intercourse with many Karta Bhojas, who live in its neighbourhood and visit Ghospara, near Hugly, the head-quarters of their sect, periodically. They informed Mr. Bowyer that if he would show them a miracle they would believe—they required the evidence of sight, not of "things unseen."[1] Mr. Bowyer writes:—

"In December, 1838, a new congregation was added to those in connexion with the Haura Mission; viz. at the village of Mirpur, in the vicinity of Gaukaly, opposite Hugly Point. I had for some time heard of several Roman Catholic Christians there, deserted by their priests. There were people in the Haura Mission, who came from that part of the country, who, with others, informed me of this. Mr. R. Homfray, a friend of mine, alse urged me to go. Accordingly, we went together in December, 1838, and found a village of nominal Christians, numbering, the men, women, and children, ninety-seven, with scarcely any sign of Christianity, except a few images of the virgin Mary and saints, no public worship, no prayer, no Scriptures, no sacraments. After explanation, we asked them if they would receive instruction from me, and from the native Christian teachers whom I might be able to send them. They said they would, gladly. I then promised to attend to them as well as I could, and shortly afterwards sent down two Christian teachers twenty of their children were baptized, and provision was made for their instruction. I visited Geonkaly about once in three months myself. With some exceptions, they seemed to go on well; the exceptions arose chiefly from the state of female society among them."

In 1843, Mr. Bowyer having gone to England, Mr. Smith took charge of the mission.

In 1846, Mr. Smith baptized a respectable Musalman; he had been a catechumen during the two previous years.

[1] There are 100,000 Karta Bhojas living in the districts between the Jellinghi and Bhagirathi rivers.

Mr. Smith visited his village *Panekla,* where he met with much opposition from his relations, who were bigoted and rich, and claimed to be descendants from the family of Mohammed. While Mr. S. was in the house with him, they threw showers of stones at the door: the Hindus on the other hand treated him very kindly, and offered ground and a house for the establishment of an English school.

The Society for Promoting Christian Knowledge had schools at Haura in 1824, of which Mr. Tweddle was superintendent: they had them also in the neighbourhood of Haura at Sibpur, Sulkea, and Guseri, a suburb, and at *Bali;*[m] the latter was established by Mr. Christian. He was the happy means of removing a vast amount of prejudice against the objects of the Society; "the parents now seeing the disinterestedness of our views, bring their children and entreat us to receive them." The school contains 130 boys, who read the history of Joseph, Watts' Catechism, and Pierce's Geography. In 1826, Mr. De Mello took charge of the schools, and a native of Haura, Malinath Malik, gave 400 rupis donation to them. In 1827, a school, having in attendance 120 boys, was opened at Batore, a village one mile from Bishop's College; one design of it is stated to be "to train the students of the college in one highly important part of their duties." This plan, however, of training students

[m] Bali is an ancient village, five miles from Calcutta, noted for the bigotry of its Brahmans, who declared, when Nankamar, one of their order, was hung in Calcutta, in Warren Hastings' time, that they would never set their foot in Calcutta again, as it was polluted by the execution of a Brahman,—but the necessities of trade and other causes have long since rendered their resolutions nugatory. An English school has been lately established in it, and endowed by a wealthy native. Bali has 500 families of Brahmans, and fourteen Sanskrit colleges; a Kulin died here in 1839, who was married to one hundred wives.

in the principles of part of their future occupation, as is done in all Normal Schools in Europe, was never carried into execution. The teachers of these schools attended Mr. De Mello every Saturday afternoon, when they received explanations of the New Testament. Many heathen youth came on a Sunday afternoon to receive Scripture instruction from Mr. De Mello, in the books they taught the boys. Mr. De Mello complains in 1832, that the boys leave school at an early period: "they seldom or never look into a book after leaving us, or try to keep up their knowledge." This remark applies generally, we fear, to the vernacular schools. However, it is observed, on the other side of the question, that these schools give a missionary a connexion with the neighbourhood in which they are established, afford a general knowledge of the first principles of Christianity, and serve as pioneers, sapping idolatry, and elevating the native character.

In 1834, nine orphans were receiving instruction. A school was opened at Baishkati, in 1837, twelve miles north-west of Haura: several persons with their families applied for baptism, and a building was erected to serve both as a school and chapel. Mr. Bowyer states, respecting it:—

"I have erected a building at Baishkati, a village close to the villages of Jeypur and Rajchanderpur, to serve at present both as chapel and school. I have met with great opposition in doing so. At first I could not get a piece of ground; when I had succeeded in doing that, it was threatened, that anything erected would be pulled down. I was unable to get a piece in either of the villages where there are catechumens, but Boishkotty, an adjacent village, happened to be in the Hugly Zillah, in the Taluk of Babus Dwarkanath Tagore and Kalinath Munshee. When I got a pottah there, I therefore applied to Babu Dwarkanath Tagore for protection, and he gave me a letter to his Dewan. Since then, I have been allowed to build the chapel, and hope to begin service in it almost immediately."

Mr. De Mello, in 1828, instructed thirty boys in English, as he found that thereby they remained longer at school, and came more under his influence. In April, 1830, an English School was commenced by Mr. Bowyer; the badness of the roads, and the few boys qualified to enter it from the Bengali Schools, prevented its numbers from rising higher than thirty for some time: it was opened at the suggestion of Bishop Turner, "and is intended to serve as an ultimatum to all the diocesan schools in this district; it is proposed to select from each those scholars who are the most thoroughly instructed in Bengali, and at the same time farthest advanced in English, and remove them to this institution, where the teaching will be wholly confined to the latter language." Mr. Simpson was engaged in this school; few boys, however, joined it from the vernacular schools. Mr. De Mello, in 1833, states respecting it:—

"I thought it best to discontinue the system of giving pice as rewards to the boys, which had been in use before, and succeeded in keeping the scholars together, who attended till May pretty regularly, in hopes of my re-introducing the above system; when, seeing there was no prospect of it, they began, one by one, first to be very irregular in attendance, and then invariably to plead indigence, which was seldom, if ever, done before, as the cause of their irregularity; and thus, by the end of July, almost all of them stayed away. A few are still, however, receiving instruction at the mission-house, as they were before this school was opened."

The system of giving the boys *pice* as a reward for attendance, caused a falling off in the numbers; and the introduction of the New Testament led to the school being almost entirely deserted; however, the alarm soon subsided. The school was subsequently taught by Messrs. White, Linstedt, and Dwarkanath Banerji; it declined, however, owing to the establishment of other

schools. But in March, 1844, it was established on a new system; and under the superintendence of the Rev. Messrs. Smith and Simpson, who devoted the day to it, the numbers rose to 200. History, natural philosophy, the evidences of Christianity, and Sanskrit grammar, formed part of the studies. In 1845 the opening of an Anti-Missionary School in Calcutta, by Mutilal Sil, and of a Government School at Haura, lessened *for a time* the number of pupils, and the conversion of a Kulin Brahman at Sibpur, reduced it to fifty.

"The case of this Kulin Brahman was one which impressed deeply with a sense of his sincerity all who were brought into contact with him during his catechumenate, when, in order to escape the pursuit of his (natural) kinsmen and friends, he had to seek shelter with different parties. His relatives, commencing proceedings against the Rev. Mr. Smith in the Magistrate's Court at Haura, and alleging the lad's detention by him, the latter fled to Barripur; but his friends, attended by police, went the same day to claim him of the Rev. Mr. Dryberg. They made their demand with tumult and violence, and open threats against the lad's life; but not being able to produce the legal document necessary to enforce such a claim, compliance was refused. In order to prevent his removal to any distance, until they should have remedied this their oversight, they prevailed on the Zemindar of Barripur to prohibit any owner of the usual native carriages to let any out to the missionaries, and one, which the latter had provided, was removed from their compound. No watch, however, being kept, the lad was mounted on a pony late at night, and retracing his steps, reached Bishop's College by daylight. He was, without delay, removed to the residence of one of the missionaries of the Church Missionary Society, in Calcutta, to whose kindness and assiduous pastoral care for his encouragement and confirmation in the faith, he must ever owe much.

"His retreat was of course discovered before many days had elapsed; but he was not further molested. The distress and alarm, however, to which he had been subjected, brought on aberration of mind, which required many months' treatment. Now he is a promising, exemplary pupil at the Haura Christian

School. Clothed, and in his right mind, (in more than one sense it may be said,) he is sitting at the feet of Jesus."

Four Christian boys also attend this school, which is rising again in numbers, as the efforts directed against mission schools in Calcutta have proved a signal failure.*

"The other thirteen read in the English School; the progress they have made in their studies is very satisfactory and gratifying: four of the older boys have been selected for training as catechists and readers, their education consequently is more carefully attended to. This class is at present engaged in reading Paley's Natural Theology, Syllabus of Church History, Evidences of Christianity, Articles with Scripture passages, &c., Ruddiman's Rudiments, Euclid, 1st book. I have also a Bible-class, which these boys attend."

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* A Christian Boarding School was established about 1837, in which the pupils study English, Bengali, the Scriptures, and Church Catechism. In 1845 it contained ten pupils, who study Bengali.

Kanhpur.

KANHPUR gained its importance solely in consequence of its being made a large military station: it contains a population of over 100,000 natives, on whose minds the presence of the soldiers exercises a demoralising effect. There are generally seven regiments stationed in the cantonments, which stretch for seven miles along the banks of the Ganges.

The following is an account of the origin of the mission and its being placed in connexion with the Society for the Propagation of the Gospel in Foreign Parts:—

"In the year 1832, at a public meeting held at Kanhpur, resolutions were entered into for the more systematic management and support of a local missionary institution, which had for some time existed at that station, and a considerable sum of money, derived in a great measure from sacramental collections, was at that meeting vested in trustees, to be the fund of the missionary institution: the objects of which were, the maintenance of one or more native catechists, and the establishment and support of schools for native youth.

"The necessity which soon manifested itself for the judicious superintendence of the native agents of the institution, eventually led to the location of an ordained clergyman of the Church of England at Kanhpur, sent from Bishop's College, (with the sanction of the Lord Bishop of the diocese,) the Rev. Dr. Mill being then principal of that institution. The arrival of that gentleman, the Rev. J. J. Carshore, A.B., was the commencement of the Kanhpur Mission. The Rev. Missionary thus located

being in connexion with the Venerable Society for the Pro pagation of the Gospel, the station has ever since that period been considered one of the accredited Missions of that Society, and, from 1833 to the present hour, has been the scene of labour of one or more of its missionaries.

"On the occasion of the visitation in 1836, the Lord Bishop remarked, that there was a vagueness and indistinctness in the original formation and objects of the above-mentioned local Missionary Institution, which might, at any time, lead to embarrassment, if not to a change of principle: the Institution, though professing to be a Church Society, and employing a Church of England missionary, being nevertheless entirely unconnected, even in name, with any church or established body. At this time, in accordance with the wishes of the Right Reverend the Diocesan, the Committee re-organised itself, and formed itself into a corresponding Committee of the Society for the Propagation of the Gospel, the Lord Bishop being its President, and the medium of communication with England.

"At the visitation in January, 1844, the Bishop offered further valuable suggestions for the management of the offices of this Society; some former resolutions, which were not in practice beneficial, were rescinded, and the following adopted in their room:—

"'1. That the title of this Society be, in future, *the Kanhpur Association of the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts.*'

"'2. That the correspondence of this Association be in future carried on with the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, through its Secretary.'

"At the same time, the Lord Bishop promised to make arrangements for the location of a second missionary at the station, a subscription was set on foot for the express purpose of raising funds for the erection of a dwelling-house for him, and a resolution was entered into, to establish an Orphan Institution for boys, and to erect a chapel in the native city.

"The Lord Bishop's kind exertions on behalf of the Mission have been most successful; and the Rev. J. T. Schleicher has been located at Kanhpur by his lordship, having been ordained deacon in Calcutta on the 29th September, 1843.

"The subscription opened in January, 1844, has realised Co's. rupis 1200.

"The Boys' Institution, then projected, has been commenced, and though still of necessity in its infancy, contains nine boys. It is under the kind and judicious care of the Rev. Mr. Schleicher.

"The Mission residence and bázár chapel are still objects of hope rather than of possession.

"The sole assets of the Kanhpur Association are:—

"1. A house, most substantially built in 1838, situated near Christ Church, and designed to be the residence of the missionary. It is now rented from the Society by an officer, at rupis 60 a month.

"A balance in the hands of the treasurer on the 31st December 1844, of Co.'s rupis 2977-4-5¼.

"The annual income of the Association may be estimated at rupis 1320, provided the house alluded to remain.

"The annual expenditure is more dependent upon accidental circumstances, such as repairs, but it may be estimated at about rupis 900.

"The Kanhpur Association maintains the Orphan Boys' Institution; a school for heathen boys under Mr. Smith, (attendance forty;) a school at the Magazine, (attendance thirty;) and lends valuable aid in other minor details of the Mission."

The Rev. E. White, Chaplain of Kanhpur, in the name of the principal residents who had collected funds, formed a committee and established schools, and having been long anxious for a missionary to superintend them, applied to the Bishop to establish a mission there; at the Bishop's recommendation, the Society for the Propagation of the Gospel in Foreign Parts, commenced a mission, and the Rev. J. Carshore, of Trinity College, Dublin, was appointed to the station in 1832. The Eighth Report of the Diocesan Committee gives the following account of the state of the mission on his arrival:—

"On his arrival at this station, Mr. Carshore found five schools organised and supported by the exertions of the chaplains, assisted by several of the residents at Kanhpur, and twenty-two

native Christians in communion with the Church of England, receiving instruction from a native catechist, Karim Masih, who had been long maintained by local contributions, and carried on his labours under the direction of the chaplains, as he now continues to do under that of the missionary, who speaks in the highest terms of his zeal, knowledge, and experience. The above number of converts has since been increased by eight, who have been baptized by Mr. Carshore; and at the date of his last communication in February, eight more were receiving Christian instruction, with the prospect of an early admission into the body of the faithful. The congregation, therefore, under his charge, now consists of thirty, who are regular in assembling for public worship, which is held twice in the week at the church bungalow, when the Liturgy is used, and a familiar exposition of some passage in the New Testament afterwards given. The five schools which are now under the missionary's superintendence, contain altogether 170 boys, the more advanced of whom are instructed in the elements of English; and though the want of competent teachers is materially felt, the general improvement is as satisfactory as the means admit. Of the population, the Hindu part bears to the Mohammedan a proportion of about three to one: the latter peruse the Scriptures with attention, as is manifest from the objections which they urge against the credibility of the Gospel."

The ninth report notices, in the following terms, Mr. Carshore's labours:—

"This willingness to receive Christian instruction, through the medium of Sanskrit books, is also noticed by Mr. Carshore, in his letter from Kanhpur. For these three years past, he has attended the annual fair held at Betne, ten miles distant from Kanhpur, the residence of the ex-Peshwa of the Dekhan, Bajee Row Holkar, where he found the Mahrattas eager in their reception of copies of the same Sermon on the Mount; and more especially this last year, many who refused any Hindustani Gospels at the missionary's hand, were glad to possess copies of the whole of the second part of the Christa Sangita. This was the case, not only with the Mahrattas, but with pandits from various parts of the country. In his addresses to the people in the neighbouring towns and villages, he has generally found them

attentive; but the impressions they received have mostly proved superficial, and he complains of their gross ignorance as a great obstacle to the reception of the truth. The Brahmans have sometimes openly opposed him, but always with becoming and temperate language.

"He has received visits from the Mohunt, or chief of the Kabir* sect, who admired the morality of the Gospel, but was satisfied that if divine in its origin, it would have altogether prohibited the slaughter of animals; so deeply was he rooted in the belief of a metempsychosis. The Divine Sonship of Christ was also a matter of great surprise to him. Mr. Carshore's Mohammedan opponents have set forth a paper, containing objections against Christianity, mostly derived from internal apparent discrepancies.

"The number of boys receiving instruction in the schools, has been increased by seventy-three since last year, and two new schools have been erected, on funds supplied by a friend of the missionary, who desires to be anonymous. The Mahratta general, Ramchander Panth, formerly minister to the ex-Peshwa, has, at Mr. Carshore's instance, erected at Betur a school for instruction in English."

Mr. Carshore had frequent interviews with Musalmans, but they did not terminate satisfactorily. He mentions a visit he received from a Mohammedan in 1837:—

"In the month of November, a very respectable man, whose father holds a high and honourable situation in the service of the king of Oude, came to me, and requested that I would give him the Gospels of Thomas and Barnabas in Hindustani, and, if I had them not, that I would let him know from whom they could be obtained. In reply, I told him that the originals of the books of which he was in search, are not now extant; and that it was not in my power to supply him with the Hindustani translations of even the fragments which remain of the former; but I could, if he wished, let him know from a book in my possession the opinions which the Greek and Latin ecclesiastical

* A sect of Hindu mystics, who have renounced the practice of the popular idolatry, and aim at perfection by a spiritual contemplation of the Deity.

writers of the third and fourth centuries of the Christian era held of the former: and that the latter, the Gospel of Barnabas, was not known to them. With my reply he *seemed* to be pleased, and begged that I would let him have the opinions of the writers in the originals, accompanied with translations. With his request I immediately complied; but of what use the paper has been to him, or what effect the opinions of Origen, Eusebius, Cyril, &c., &c., have had upon him, I cannot say, for I have not seen him since. The Gospel of Barnabas, for which he inquired, is, I suppose, that of which Mr. Toland in his Nazarenes speaks; but how *he* could have heard of it I cannot conceive."

The eleventh report states respecting Mr. Carshore:

"In addition to his more immediate missionary exertions, Mr. Carshore is engaged in superintending the translations of the 'Kanhpur Translation Society,' which was established by the Lord Bishop of Calcutta during his late visitation, in connexion with 'The venerable Society for Promoting Christian Knowledge.' The design of this Society is, gradually to supply a series of translations of such tracts and works as may appear suitable to the wants of the natives of the Upper Provinces, not only by their tending to demolish the fabric of idolatry and error, but to rear in its stead the pure and holy temple of Christian truth."

In 1840, Mr. Carshore was appointed chaplain, and relinquished his connexion with the mission: he was succeeded by Mr. Perkins, who, in 1843, presents the following sketch of his labours.

"On Christmas day last, I baptized two individuals; a young Hindu woman, and a pensioned Hindu sipahi, advanced in life. Both these were cases (such as often occur in military stations) of baptism being primarily sought for, in order to Christian marriage, the young woman having been living in unhallowed union with a Christian man, and the pensioner with a Christian widow. In both cases, I required the parties to separate, as a necessary proof of their sincerity, and a promise was also made to me, that so soon as the respective heathen parties had been baptized, they would enter into Christian wedlock. Accordingly, early in January, 1843, the banns of marriage were published,

and the parties are now married. In the instance of the young woman, Margaret Catherine, I lost sight of her soon afterwards, in consequence of the regiment to which her husband belonged being ordered away."

A native female ORPHAN ASYLUM was established in 1835, for the children of poor Bundelas. A number of ladies assembled in Kanhpur in 1834, to consider how they should appropriate the proceeds of a fancy sale; they determined to devote them to the relief of the children that had been made orphans in consequence of the severe famine: this led to the opening of the asylum in October of that year. From October, 1834, to June, 1835, sixty-four were admitted; several of them were rescued from the most galling slavery: the nose of one had been cut off, and another had almost lost the entire use of her limbs owing to her long confinement; six of them were taken by the magistrate from the house of a man of very bad character, who had purchased them a few months previously from Bandelkhand for the most infamous purposes. The Pestalozzian system of instruction was introduced: the girls were designed to be ayahs to English ladies, or wives for native Christians. The Rev. J. White, the chaplain, devoted much time and labour to the improvement of the orphans, who, in 1836, were removed to their present residence—Savedah.

In 1837 an English lady came out to superintend the institution. In 1838 the Ladies' Society for Female Education, which had the management of it previously, with the consent of the subscribers, transferred it to the Society for the Propagation of the Gospel in Foreign Parts. In 1839 the institution being in a languishing state for want of proper superintendence, the Bishop of Calcutta was applied to send a married missionary to take charge of the asylum. The Rev. W. Perkins was accordingly sent that year.

In 1841 Mr. Perkins was placed in charge of it: the report for that year gives the following account of the institution:—

"The girls are instructed in Hindi and English, the principal object being the communication of sound Scriptural information. The first and second classes read the Scriptures in English and Hindi fluently, and understand it in either language. The other lasses are gradually progressing in the same path. The girls learn to write English and Hindi, and the outlines of English grammar and arithmetic are also taught them: they do plain needlework neatly, and this, with straw plaiting, knitting, carpet-work, and chicon[p] work, form their chief employment. The children grind their own corn and cook their food in rotation, and perform all the household duties of the institution. As yet, much time has necessarily been spent by the children in learning to perform these various kinds of useful handiwork; their work, during the past few months, has realised about 110 rupis, and the committee fully expect, that in future the product of the children's work will form a much more important item in the cash receipts of the institution, than it has hitherto done; thus securing the double object of training up the girls in habits of industry, and of aiding the funds of the asylum.

"Four elder girls act as monitors, for which they receive a small sum monthly, and they are the only assistants Mrs. Perkins has had during the past year; the committee having experienced great difficulty in finding a proper person to perform the duties of assistant mistress of the asylum."

The net proceeds of the girls' work in 1841 amounted to 200 rupis, and in 1842 to 300 rupus: the needle-work realised the amount of 559 rupis. Only two native servants are employed in the asylum: one of them for the hospital, and the other acts as a bhisti or water-carrier, but the children have no intercourse with them. When the institution was formed in 1835, the Committee contemplated that it would supply intelligent ayahs (waiting

[p] Fancy work on muslin.

maids) to European ladies, wives to native Christians, and teachers for schools; but the plan of training them up as ayahs was abandoned, as it was found they were thereby exposed to great temptation or to persecution.

This mission has since been strengthened by the arrival of the Rev. J. Schleicher.

Kasipur.

Kasipur now forms a suburb of Calcutta, and was a place of considerable importance, having been successively occupied by the Portuguese and Dutch.

In 1825, the Society for the Propagation of the Gospel in Foreign Parts appointed the Rev. T. Christian to superintend a circle of schools in Kasipur: he continued engaged with them until his removal to Rajmahal. The following is an account of his mode of proceeding:—

"Mr. Christian superintends six schools, which contain nearly five hundred children. The establishment of these schools was a great undertaking, and no doubt will effect a material change in the religious and moral principles of the rising generation. By the active zeal and attention of the Secretary to the Society for Promoting Christian Knowledge, religious tracts in English and Bengali have been introduced into all the schools of his circle, and the New Testament in English into two of them, which is read and understood tolerably well. Mr. Christian finds the instruction of the children a pleasing employment, from their willingness to learn whatever he requires. In the evenings he teaches the most deserving of them English, an occupation he has found particularly useful, as it gives him great influence over them from their extreme desire to obtain a little knowledge of it. Indeed, the attraction is so great, that boys who had left the school from their competency in what was taught them there, have returned to benefit by his English instruction. Mr. Christian has found the appearance and manners of the children, since he came among them, greatly improved. Distinguishing marks

of red and yellow clay, which were then common on their faces, and which served to impress the mind with the strongest idea of their superstition, are now laid aside; the parables of our Lord, which were read in schools, he has prevailed on them to commit to memory, so that they can now repeat any of them in their own language with readiness, and they have received from him the Gospel of St. Matthew in Bengali to copy out as a profitable exercise, which, when finished, is to be bound and returned to them as a reward for their industry."

These schools were subsequently placed under the charge of the Rev. W. Morton, who thus reports of them :—

"These schools are in number as before—three, containing a total on the school lists of 289 boys. Each school contains eight classes, arranged according to individual advancement only. The four junior classes are occupied with the formation of letters on sand, and the tables of progressive syllables, successively. It must not be concealed, however, that the actual attendance of scholars is always far below the statement given in by the sircars monthly, and still further below that contained in the school lists. Thus, during the past month, while my lists exhibit a total of 289 boys, and the monthly bills of 273, my own account offers only an average of from 220 to 250. The difference is in part unavoidable, from sickness or other accidental circumstances.

"I am happy to add, that I have successfully put into the hands of my boys, the miracles and discourses of our Lord, a Christian catechism, containing a concise summary of doctrine and morals, which, with the Moral Instruction of *Nitikatha,* and the School Geography, are now circulating, I trust, to great advantage, in the classes. I wait only a due improvement in reading and general understanding of books, to place before them the Gospels of our Lord, or other parts of Scripture.

"I find that the thirst for instruction in English is inextinguishable; and that, unless we afford some aid to the boys of our upper classes, in that language, they will seek it elsewhere before they can have sufficiently profited by our communications in their own. Accordingly, I have intimated, that such of the pupils in the first class in each school, as shall have gone correctly through the assigned course in Bengali, shall be allowed, as an

indulgence and reward, to attend a class formed for the study of English, and assembling at my own house at due seasons. For this class the School Book Society has supplied me at half price with some copies of Pearson's English and Bengali Grammar, &c. It is my fixed resolution to blend close instruction in their own language, with all our study of English, in which latter we can hardly hope any will remain with us long enough to acquire more than an imperfect smattering."

In 1830, the Rev. T. Reichardt superintended the schools, which contained 255 pupils; he recommended to the Society not to continue them under the tuition of heathen teachers:—

"I have found certain Hindu prejudices deeply rooted in the minds of the children, which of course their heathen teachers never attempted to remove. Rather than say anything against them, they keep silent on the subject. They read our books with the same unconcern as we read the ancient Grecian and Roman classics; and as to the Christian religion, they teach it like we would teach the ancient mythology of the Egyptians, Greeks, and Romans. They neither apply it to the heart of the children, nor to the removal of erroneous opinions, prejudices, false doctrines, and to the common concerns of life. This is the reason why we see so little success of our labours. The system of employing heathen sircars to teach the Gospel, (in itself a paradox,) appears to me radically wrong; and experience teaches me, that, in a missionary point of view, I would either have schools *with* Christian teachers, or *none without* them."

He makes the following observations on them:—

"The scholars belong almost to every caste among the Hindus, from the Brahman to the most inferior Shudra, and include also many Musalman children. They seldom remain long at school, and their attendance is very irregular; being not compelled to attend school, but doing it rather from free choice, they stay away whenever they please, to spend their time in indolence or diversion. There are also other reasons why their attendance is very interrupted and partial; such as the inclemency of the seasons; the occupations of their parents, who are

often very poor, and require the assistance of their children; the many festivals and poojahs, some of which are of long duration; mutual invitations; weddings; and the illness of themselves, or any other member of their families. The progress of the boys is therefore but slow in general; and when a boy is so far advanced as to be able to attend with real profit to himself, he has generally to leave the school to seek for employment, or he commences to learn English, to the palpable neglect of his own mother tongue."

In 1831, the school at Tala contained seventy pupils; at Chitpur, eighty-five; and at Baranagar, one hundred. In consequence of the want of funds the schools were closed in 1834; and, as is remarked by Mr. Reichardt, the desire for English studies also rendered it difficult to keep the boys a sufficient time at school to acquire a proper influence over their minds.

Nerbudda Mission.

A NEW Mission has been commenced among the Gonds by the Society for the Propagation of the Gospel in Foreign Parts. The following is a prospectus issued on this subject.

"The Saugor and Nerbudda territories are situated in Central India, but separated from the rest of the British dominions by mountainous passes, wild forest regions, and foreign territory. Their total area may be roughly estimated at 30,000 square miles, a land of valleys and hills, inhabited, as is supposed, by three millions of human beings, to whom the glad tidings of salvation have never been proclaimed.

"The Hill tribes of these districts, called Gonds, are commonly held to be the aborigines of the country: though they are now subjects to the British Government, their actual condition is that of an abject and neglected race; they have no written language, and, in their domestic economy and habits, are little removed from savage life.

"Thus, the history of this primitive race, their isolation, and moral destitution, their geographical position in the heart of the British dominions in India, and their political relation to us as fellow-subjects, establish on their behalf a strong claim to Christian sympathy and attention.

"In no direction can a Christian Mission be sent, humanly speaking, with a better prospect of success. For, the Gonds worship no idols; they have no priests, and no sacred books. Neither, though slaves to popular superstitions of the most debasing sort, are they shackled by the prejudices of caste; so that, in their case, one great obstacle to the reception of truth generally

prevalent elsewhere in India, does not exist. The common depravity of the human heart remains to be overcome; but it is not hedged in and strengthened by the restraints and usages which bind the Musalman and the Hindu.

"At a meeting of the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, held at the Palace, Chowringhee, on Monday, March 30th, 1846.

"The Right Reverend the Lord Bishop of Madras, Acting Metropolitan, in the Chair.

"A letter from the Rev. F. A. Dawson, Chaplain at Jubbulpore, proposing the establishment of a mission in the Nerbudda district, which had already been considered at the meeting of February 2nd, was again taken into consideration, together with another communication from the Rev. J. Bell, Chaplain at Saugor, to the same effect, and enclosing an earnest of subscriptions towards the end desired.

"And it was unanimously resolved—That this meeting do recommend to the Lord Bishop of Madras, its President, and acting Metropolitan of India, to send a missionary and catechist to labour in the sphere proposed, on the understanding—

"*First*,—That the Calcutta Diocesan Committee engages to ensure the salaries and house-rent of the missionary and a catechist that may be sent.

"*Secondly*,—That whatever funds be raised, in the district in which they are to labour, by the Local Associations, which it is hoped will be formed, be paid to the credit of the Calcutta Diocesan Committee, by which all such sums will be devoted strictly to the carrying on of the mission in the Nerbudda district, according to the practice of the Society for the Propagation of the Gospel in Foreign Parts, with such further aids as it may be, from time to time, in the power of this Committee to supply.

"The Right Reverend the President has consequently been pleased to appoint the Rev. J. G. Dryberg, to proceed as missionary to the Nerbudda District, and Mr. H. J. Harrison, senior student of Bishop's College, to accompany him as catechist.

"These gentlemen will, accordingly, proceed to the sphere assigned to them, as soon as they may be instructed so to do by the Lord Bishop, and the necessary arrangements can be made.

"It is purposed that they take up their residence, in the first instance, at Saugor; their final location being left dependent on the results that may attend their first attempts, and the prospects that may open on them.

"The pressing wants of the large congregations of converts in the vicinity of Calcutta, render it impossible for the Diocesan Committee to pledge itself to meet the incidental expenses of the Nerbudda Mission, until some improvement takes place in its resources. It is, therefore, the more earnestly hoped that the Christian residents of the district will speedily, effectually, and steadily respond to the appeal now made to them in behalf of the venerable Society, whose end and aim it is to obey, in conformity to Apostolic order, our Blessed Saviour's precept to 'Preach the Gospel to every creature,' and (in entire reliance on Him, whose Holy Spirit alone can give sight to the blind) to cause the light of His Word to shine upon those who sit in the darkness and the shadow of death.

"By Order of

"The Right Rev. the Lord Bishop of Madras,

"*Acting Metropolitan of India*,

A. W. Street,

"*Sec*y. *Calcutta Diocesan Committee, S.P.G.F.P.*

"*Bishop's College, Calcutta, April* 8*th*, 1846."

Talyganj.

TALYGANJ is a large village, about three miles south of Calcutta; it has a population of 100,000, within the circumference of three miles; adjacent to it is *Kali Ghât*, where human sacrifices used to be offered in days of yore.

We give a short notice of the history of Kali:—

"Kali made her appearance on the earth at the close of the Treta Yug, or, according to Hindu chronolgy, in the year of the world 2,900,124, exactly 805,003 years ago. At that period men were fourteen cubits, or twenty-one feet high, and lived 10,000 years. Two giants, Shumbhu and Nishumbhu, of extraordinary size and strength, anxious to obtain immortality, performed austerities for 10,000 years, commencing about the year 2,882,000. To dissuade them from their object, Shiva came from heaven, and promised them any other blessing they might mention. Not content with anything short of immortality, they entered upon more severe austerities, which continued another thousand years. The boon being still denied, they suspended themselves, with their heads downwards, over a slow fire, till the blood streamed from their heads. In this position they continued 800 years, after which they cut the flesh off their bones, and made burnt offerings of it to Shiva. By these severe acts of holiness they became entire skeletons, when Shiva again appeared, who, still refusing to make them immortal, bestowed this honour—that in riches and strength they should equal the gods. Being thus exalted, they made war with the gods, and were everywhere victorious; till Indra (the king of heaven) and all the gods,

reduced to the most deplorable state of wretchedness, implored the interference of Brahma and Vishnu, who advised them to perform religious austerities in homage to Durga. They did so, and after some time the goddess again appeared, gave them her blessing, and, immediately assuming the form of Kali, ascended Mount Himalaya, where Chanda and Manda, two of Shumbha and Nishumbha's messengers, resided.

"As these messengers wandered on the mountain, they saw the goddess, and were exceedingly struck with her charms, which they described to their masters, and advised them to engage the affections of this female, even if they gave her all the glorious things which they obtained in plundering the heavens of the gods. Shumbha sent Shugriv, a messenger, to the goddess, to inform her that the riches of the three worlds were in his palace: that all the offerings which used to be presented to the gods were now offered to him; and that all these offerings, riches, &c., should be hers, if she would come to him. The goddess replied, that this offer was very liberal; but she had resolved, that the person whom she married must first conquer her in war, and destroy her pride. Shugriv, unwilling to return unsuccessful, still pressed for a favourable answer; promising that he would engage to conquer her in war, and subdue her pride; and asked her in an authoritative strain, Did she know his master, before whom none of the inhabitants of the three worlds had been able to stand, whether gods, hydras, or men? How then could she, a female, think of resisting his offer? If his master had ordered him, he would have compelled her to go into his presence immediately, She said, all this might be very correct, but that she had taken her resolution, and exhorted him, therefore, to persuade his master to come and try his strength with her. The messenger went to his master, and related what he had heard from this female: on hearing which, Shumbha was filled with rage, and ordered Dhumlochan, his commander-in-chief, to proceed forthwith to Himalaya, seize the goddess, and bring her to him, and if any attempted to rescue her, utterly to destroy them. At the head of a large army, Dhumlochan proceeded to Himalaya, and meeting the goddess, acquainted her with his master's orders. She, smiling, invited him to execute them; but on the approach of this hero, she set up a dreadful roar, by which he was reduced to ashes; after which she destroyed the army of the giant, leaving only a few fugitives to communicate the tidings. Shumbha and

Nishumbha, infuriated, sent Chanda and Manda, who, on ascending the mountain, perceived a female sitting on an ass, laughing; but on seeing them she became full of rage, and drew to her ten, twenty, or thirty of their army at a time, devouring them like fruit. She next seized Manda by the hair, cut off his head, and, holding it over her mouth, drank the blood. Chanda, on seeing the other commander destroyed in this manner, came to close quarters with the goddess; but she, mounted on a lion, sprang on him and despatching him as she had done Manda, devoured part of his army, and drank the blood of the greater part of the rest. The two giants no sooner heard this alarming news, than they themselves resolved to go and engage the furious goddess; for which purpose they collected all their forces, an infinite number of giants, and marched to Himalaya. This army, however, shared the fate of the last, and the commander, Raktabij, seeing all his men destroyed, encountered the goddess in person; but though she filled him with wounds, from every drop of blood which fell to the ground arose a thousand giants, equal in strength to Raktabij himself; hence innumerable enemies surrounded her, and the gods were filled with alarm at this amazing sight. At length Chandi, a goddess who had assisted Kali in the engagement, promised that, if she would open her mouth, and drink his blood before it fell to the ground, she (Chandi) would engage the giant, and destroy the whole of his strangely-formed offspring. Kali consented, and this commander and his army were soon despatched.

"Shumbha and Nishumbha, in a state of desperation, next engaged the goddess in single combat, Shumbha making the first onset. The battle was dreadful, inconceivably dreadful, on both sides, till at last both the giants were killed. Kali was so overjoyed at the victory, that she danced till the earth shook to its foundation; and Shiva, at the intercession of the gods, was compelled to go to the spot, to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked that she put out her tongue to a great length, and remained motionless, and she is represented in this posture in almost all the images now made in Bengal."

The grandsons of Tipu and their families live in

Talyganj, and, in their quiet demeanour, afford a marked contrast to their ambitious ancestor, who raised the Moslem war-whoop throughout India, of "Death to the English infidels! the Koran or the sword!" One of his sons has erected a mosque in Talyganj, at an expense of £10,000, and a magnificent mosque has been also built in Calcutta by them.

Schools had been in operation at this station, under the patronage of the Society for Promoting Christian Knowledge, since 1820, which had opened the minds of the natives, and prepared them, from feeling the superiority of European knowledge in secular, to be more willing to attend to the religious instructions of Europeans. In April, 1830, two young men came forward as inquirers from the village of Sulkea, twenty miles south of Talyganj; after passing a period of probation as catechumens, and receiving instruction in the truths of Christianity, they were baptized by Mr. Tweedle, who visited their village, and preached to the heathen there to follow their example; soon after, four others came forward as candidates for baptism, and delivered up their household images: they soon increased to the number of twelve, and were transferred to the Barripur Mission.

"Twenty-five persons, including men, women, and children, have been baptized, and admitted to the communion of the Church. Six adults, four men and two women, were baptized in April last; and in October and December following, other seven men, eight women, and four children. They renounced caste and idolatry for some time previous to their admission to baptism, and have since been living according to the precepts of the Gospel. Most of them were of the Poad and Teer castes, and are engaged in agricultural pursuits and as fishermen. The former reside at Sulkea, a village seven miles west of Barripur, and the latter at the united villages of Jhangera and Devipur, which are about six miles south-west from the Mission-house here. One of the

adults, who was of the Kiaste caste, is engaged in the capacity of a catechist, and resides in the neighbourhood of Sulkea."

About the same period, a similar movement took place in the village of Jhanjira, previously noted for nothing but its swamps and poverty. Mr. Jones gives the following account of it:—

"A man came from the village of Jhanjira, and attended our teaching regularly at the Mission-house. After a lapse of a few days, he returned to his village, and declared to his family his intention of giving up caste and embracing Christianity. They, of course, at first endeavoured to dissuade him from it, and when they found him firm and resolute in his purpose, excluded him from their family circle. He then came again, and related to us all that had happened to him, and begged of us to visit his village, which was accordingly done, and a temporary school was opened at his house. The villagers, on seeing us at this man's place, cast his whole family out of their communion, and after a length of time, with much persuasion and entreaty, they also were induced to follow the example of their elder brother. To be well assured of their sincerity and motives, it was thought advisable to keep them on a long probation before they were admitted within the pale of Christ's church. Previous to their admission, they, with some others, were examined by Dr. Mill, principal of Bishop's College. Thus a door was opened, and encouragement afforded for continuing unwearied in the work. As the numbers began to increase, a little cottage in the village was appropriated for divine worship, and the services of our venerable Church performed regularly every Sunday. A school-house was also built near the chapel, which was attended by the Christian and heathen children promiscuously. The Christians, in addition to the instructions they received on Sunday, were further visited on week days."

The mission sustained a severe loss in 1832, in consequence of the death of Mr. Tweedle, who fell a victim to jangal fever, "the result of imprudent exposure to the heavy fogs of November," while superintending the erection of a chapel at Jhanjera, which subsequently be-

came "the centre of the most flourishing place in the mission." A school was built in 1833; there were fifty communicants: "a Scripture-reader taught the boys by day, and the adults in the evening; and some of the adults, who, a short time back, knew not a single letter of the alphabet, are now commencing to read the Scriptures."

The mission was superintended by Mr. De Mello, until 1833, when Mr. Jones took charge of it, in which he has continued until the present, in the enjoyment of good health, and having the satisfaction of beholding a numerous body of converts around him; while in 1830 there were only two baptized persons there, in 1840 there were 500. He states, as a part of his system of pastoral superintendence, "It is our earnest endeavour to accustom our congregation to the discipline and order of our apostolical Church, and to instruct them in the meaning and spirit of its Liturgy and Offices. It is our custom (as was that of the Primitive Church) in case of notorious and flagrant crimes, to suspend from communion, and to make the delinquent stand in a conspicuous place during the whole of the service, partly to put them to open shame, and partly to deter others from the contagion. The Sacrament of the Lord's Supper is administered regularly every month, and on the great festival days of the church, and a collection made, which is distributed among those aged and destitute widows, who attend regularly every Lord's day, and are in every respect worthy of relief."[q]

The following is an account of a visit paid to this mission in 1833:

"On Wednesday morning, the 8th of December, 1833, the Bishop of Calcutta, accompanied by the Rev. the Professors of

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[q] This collection amounted, in 1836, to forty rupis monthly.

Bishop's College, the Rev. Mr. Wilkinson, Church missionary, and his Lordship's chaplain, proceeded to visit the village of Jangera, a missionary station belonging to the Society for the Propagation of the Gospel. It is under the charge of the Rev. D. Jones. From Talyganj, where the party assembled, a stream of about nine miles in length, very narrow and very shallow in many places, and winding amongst paddy fields, leads to the village. In two boats formed of little more than the hollowed trunk of a tree, with a partial covering from the sun, the party were pushed and towed up this stream, towards the scene of missionary labour. Several interesting points of contrast were afforded ere we reached the village, which showed that at least *all* the country was not given up to idolatry. On one side of the nulla, on a little mound, stood the Dokyin Rayu, or king of the south, the clay head and mitre raised on a small pedestal altogether about eighteen inches in height, with a twisted shrub standing leafless and lifeless by its side—on the other, two Christian places of worship, belonging, we believe, one to the Baptist, the other to the Independent missionaries, both shaded with the palm. Then again, the dead body of a Christian female laid out in a boat and covered with a clean white cloth, was borne to the place of burial, striking, as it glided along, the corrupt and naked and disgusting corpse of a Hindu floating down the stream. Finally, the sound of the church bell erected in the little village of Jangera itself, formed the last contrast, with the drums and tomtoms of the natives stimulated to the exercise of their own rites by the approaching solemnity of the Christian worship.

"The church itself is a very neat and picturesque building; the beams supported by the unwrought trunks of the palm-tree, the walls formed solely of matting—raised several steps from the ground, and screened with a verandah all round it. The vestry, the altar, the font, with its clean white cloth, the pulpit, desk, and rows of benches, all show plainly the interior of a Christian temple. It will hold about 150 or 160 people, whilst the verandah will perhaps contain half that number. Into this church, which has been only recently erected, the party proceeded; and after the bishop had taken his seat within the rails of the communion, and the presbyters before them, the congregation began to assemble: each one, ere he took his seat, kneeling down for a minute in silent prayer, until at length the whole, consisting of about 140 people, were assembled; whilst without, in the veran-

dah, stood a great number of the heathen, anxiously watching the proceedings. Five candidates for baptism and two children were seated apart from the congregation. The examination of these candidates formed the main object of the missionary excursion. The service began with a hymn, translated from the Bengali, and was sung, certainly with more fervency than melody, to one of their native tunes."

In 1834, at the request of the Christians, a granary was erected; those who have land contribute to it the first-fruits of their harvest, for the relief of those who are in distress. The Christians of the district chiefly earn their bread by labour in the field or fishing; "And thus in no respect are they a burthen to us: some of them possess from four to ten acres of land." Mr. Jones's plan of visiting the Christians is: "Accompanied by two or three Christians, we go to the house of some convert, and being seated in some convenient spot, we generally commence with a hymn; this invariably brings a crowd around us; a portion of Scripture is then read and commented on, and questions put on what they have heard." The Bishop confirmed fifty persons. In 1835, a man in the neighbourhood of Jhanjira, sixty years old, intelligent and respectable, once an abject idolater, renounced Hinduism, delivered up his images, changed the temple he had built into a granary, and the house connected with it into a cow-house. At Rajarampur, three miles north-west of Jhanjira, in 1835, several natives of the place visited Mr. Jones, and expressed a wish to renounce caste; Mr. Jones sent a catechist to them, but they soon began to show what they wanted, "a change of condition in worldly matters, with a change of religion." Finding no relief given to enable them to carry on a law-suit, they forbade the catechist to attend any more, returned the tracts and Bibles they received, and would not admit even the visit of a missionary; they now form a caste of their

own, being persecuted by the Zemindar, and rejected by the heathen.

In 1836, Premchand, a rajput of high caste, with his wife, became converts. In 1837, Jacob, who had been a consistent Christian for the previous seven years, died; though he suffered the most acute bodily pains, he never allowed a complaint to escape his lips. On his death-bed he addressed his children thus: "Do you all walk steadily in the faith you have embraced; we have not been able to walk like Christians; but you children have greater advantages: you will be able to be better Christians, much better than I have been." On the Epiphany of 1837, Archdeacon Dealtry visited the mission, when twenty-nine adults were baptized, the greater part of whom had been catechumens for the two years previous. At Ragapur, a village containing 100 Christians, a chapel was erected in 1836.

At Sujenbaria, a *pakka* chapel was given to the mission by two brothers in 1837. It was once a temple of the licentious god Shiva, but is now converted into a house of prayer; and hymns to Christ now resound in it instead of filthy songs to Krishna. The influence of the Zemindars was found to be very hostile to Christianity.

In 1841, Mr. Jones had forty villages under his superintendence, three of which are twenty-four miles distant from the Mission House: the number of Christians amounts to 1100. He employs eighteen Scripture-readers, who are of three grades: the first read the Bible to the people, instruct them in the Church Catechism, and visit the families in their respective districts: the second teach the Catechism; the third prepare the catechumens for baptism.

In April, 1841, the foundation-stone of a new Church was laid, to hold 500 persons, "to rise up like a glorious beacon, pointing to heaven amid the temples of supersti-

tion, heathenism, and idolatry." Much suffering was experienced this year, in consequence of the crops being destroyed by the rain, and from the mortality among the cattle. A poor widow died full of faith in Christ; she left as a legacy for poor Christians — her mite — thirty-two mands of paddy. The next year, a severe gale destroyed nearly the whole of the crops of the Christians.

A BOARDING SCHOOL for Christian boys was begun in 1836; they study Bengali from six till eleven, and from two till five; the most advanced learn English, to qualify them for becoming teachers and catechists. "Designed to keep the children of native Christians separate from the evil example of the heathen, and to bring them up under the immediate eye and instruction of the missionaries." In 1837, the numbers were lessened; in the vacation, when they go home to their parents, several never return; so indifferent are even the Christians about sending their children to school. In 1841, the studies of the first class comprised English History, the Iliad, Geometry, and Paley's Evidences. In 1842, six of the boys were appointed readers; "they reside on the Mission premises, and visit the villages every other day; bringing in reports of what they have done." Mr. Jones remarks, in 1846, "The youths are backward to undertake any work beyond that of schoolmasters or readers."

In 1844, Mr. Blake was stationed in the district. Mr. Jones remarks, that he finds *catechising* better for the people than preaching, in consequence of their ignorant state, and "their want of mental training to follow up or understand a discourse delivered." He admits none to communion but those who are confirmed. The attempt of the Romanists to proselyte, though apparently successful at first, has failed. In December, the church was opened;

there were 200 native communicants present; the church has a screen of wood-work to separate the baptized from the catechumens and hearers; the native Christians subscribed seventy rupis to it.

Respecting the success that has attended the labours of the missionaries in the Talyganj district, the Bishop of Calcutta remarks: "The scenes of this success are small—lone, agricultural villages, where there are no Brahmans, no heathen temples, no Zemindars; none of the obstacles to the calls of truth and conscience, which most other places present, where caste is little regarded; and where, in a short time, the numbers will be on the side of Christianity." How different the prospects were in 1826, when Bishop Heber wrote the following lines: "The country indeed round Calcutta — though very great good has been done in communicating knowledge to a number of children—has, from the first, been so unproductive of conversions, that I am inclined to regard it as one of the least promising fields of missionary labour in India." And yet, with the exception of Krishnagar, there have been more converts since then in those very villages than in all the Mission stations of North India. The Talyganj mission alone comprises forty-three villages, four schools, twenty-five native readers, 250 communicants, 725 baptized, and 480 catechumens, and a Christian Boarding School, of twenty-five pupils; while the schools at Raganathpur, Rajapur, and Jhanjiera contain 115 boys.

The Society for Promoting Christian Knowledge commenced a circle of schools here in 1820, under the superintendence of Mr. Van Gricken. They continued under the superintendence of Mr. Morton from 1824 to 1826, comprising seven schools, with an average attendance of 700 Mr. Morton remarks: "I have always required such as should be allowed to learn English, to be toler-

able proficients in Bengali, and have found this serves to diminish their zeal or leads to their removal from the schools." Several others have tried the same plan with Mr. Morton, viz.: to require a certain knowledge of Bengali as a *sine quâ non* for admission to English schools, but they have not succeeded. On his removal to Chinsura, Mr. Morton was succeeded in his charge by Mr. Tweedle, "whose happy temper and good-nature conciliated the affections of the parents as well as of the children; and greatly contributed, under Providence, to his success." In 1826, the Bible was read in English at Bhawanipur and Baligang; "in general, all the boys who have received the most instruction, show the least indisposition to read the Scriptures." Mr. Tweedle remarks also, that the prejudices of the parents have been diminished by the schools. Literature and science may thus have an effect in India, in gaining influence for missionaries, equivalent to what the astronomical and medical skill of the Jesuits exercised over the Chinese. In 1829, Mr. Jones took the superintendence of them.[r] A kind of Sunday school was established. "The first classes of the Bengali schools assemble at the central school at Kalighat on Sunday mornings, and the lessons which they read for the day are explained to them and to the adults that are present. The Lord's Prayer, one of Bishop Wilson's Sermons for Sunday, and the Ten Commandments, are read on occasions before the Scriptures are expounded. "This school, as well as the rest, is conveniently situated for adults who may desire to attend them to receive religious instruction; and it is pleasing to observe how many avail themselves at times of the means of salvation."

[r] Having completed the prescribed course of studies in Bishop's College, as every student is required previous to ordination to serve as catechist, under the superintendence of a missionary or a certain time.

The different schools were assembled in the central one at Kalighat, when the pupils were examined and catechised in those parts of the Scripture which they had read during the week. This usually attracted a crowd of natives, which afforded the missionaries an opportunity of conversing with them on the great truths of the Gospel. The plan was subsequently adopted of assembling together the boys of Baliganj and Kalighat schools on every Saturday morning, and examining them in what they had read during the week: "by this means a mutual emulation is kept up between the two schools, and the *sirkars* (native teachers) are put more on the alert."

In 1829, an English school was established by Mr. Tweedle; the next year it contained over seventy pupils, but was closed in 1836, as all the time of the Missionary was taken up with attending to the Christians; but the same year a Christian Boarding School was established.

In 1832, a school was established at Sulkea, twenty miles from Talyganj; and in 1833, at Andermanik: the boys of the Baliganj and the Kalighat schools are assembled every Saturday morning at the Mission premises for examination; this maintains a degree of emulation between them.

In 1834, a school was opened at Altaberia in consequence of an *application from the boys* of the village, sent to Mr. Jones, requesting him to establish a school, as they were too poor to pay a teacher.—In Bengal, the boys generally have a stronger wish to go to school to learn English than the parents have to send them—their attendance is, to a great degree, voluntary, as the parents exercise little control over them in this respect. In 1837, Mr. Jones opened a school in Talyganj, which soon contained seventy boys: the master was found incompetent, and was dismissed; but, so great was his

influence, that a week after the number of pupils decreased to twenty, and in the following week to five; the school was then abandoned.

At Guria, a school was opened in 1835, at the earnest request of the natives.

Ragapur had eighty boys in 1835; but only forty in 1837. The introduction of Christian books had deterred many from sending their children. "There is no immediate danger to be apprehended; but the reading of Christian books seduces the minds of the children, and leads them to forsake the religion of their fathers." The conversion of Jaygopal Dut had also excited alarm; a native newspaper about the same period published, in Bengali, doggrel verses, "warning the children to abstain from attending missionary schools or even from *loitering in the streets, while a missionary was passing.*"[s]

[s] A house built by the London Missionary Society in 1822, was purchased by the Society for Promoting Christian Knowledge in 1824, for 8,296 rupis, with the design of locating a missionary in the centre of the schools."

Tamluk.

Tamluk is the most southerly mission station of the Society for the Propagation of the Gospel in Foreign Parts in Bengal, and is near the Sunderbunds, an extensive tract 180 miles broad, now the abode of tigers and alligators, but which was once the residence of a dense population, as the remains of buildings, temples, &c., found there in the present day show. The country that was so fertile and highly cultivated three centuries ago was cursed by the visits of persons calling themselves Christians — the Portuguese slave dealers, who, along with Mug pirates, desolated the country, while inundations completed the destruction which nominal Christians had begun. It is pleasing, therefore, to see the contrast which is being gradually presented in these hitherto dreary regions by the exertions of British enterprise, combined with the labours of missionary societies.[t]

[t] Professor Wilson states, respecting Tamluk and the kingdom of Tomolite, that, in the beginning of the fourth century, "the religion of Buddha was in a flourishing state, and Fa Hian, (a Chinese Buddhist priest) abode there two years, transcribing manuscripts and copying images. In the Dasa Kumara and Vrihat Katha, collections of tales written in the ninth and twelfth centuries, Tamluk is always mentioned as the great port of Bengal, and the seat of an active and flourishing commerce with the countries and islands of the Bay of Bengal and the Indian Ocean. Molungis now labour where the Chi Foes formerly practised self-

A mission was formed at Tamluk in 1839: the following account of it is given by the Rev. W. Street:—

"The Rev. M. R. De Mello, formerly missionary at Haura, having, shortly after his return from England at the end of 1839, been appointed by his Lordship the Bishop to take charge of the congregation at Meerpur, near Geonkaly, at the mouth of the Roopnarain, which had till then been under the care of the Rev. Mr. Bowyer, of Haura, proceeded thither as soon as the necessary arrangements had been made. The only European dwelling that could be prepared for his residence is at Tamluk, twelve miles, or more, up the Roopnarain. From this place he visits Meerpur by water, landing at Geonkaly, from which the former is distant two miles inland. To judge by the appearance of the land, which is at this spot exceedingly low, and protected from the river only by a very high embankment, it would scarcely be advisable to form a missionary station at it. Tamluk being large and populous, may itself however afford opportunities of useful exertions to an active missionary. The only access to this mission from Bishop's College is by the river, and a day and a night must be spent in reaching it. The Secretary visited it in company with the Rev. Mr. M'Queen in Easter week of the present year, intending to have also seen Diggeepara and Bosor, but, owing to the mismanagement of their boatman, they were aground for a day and night, and being limited for time, saw only Meerpur, near Geonkaly. Here, as will be seen by the Rev. Mr. De Mello's report, all is in its infancy. The chapel, built of the ordinary bamboo posts and wattle, is however superior to any similar structure which it has been the Secretary's fortune to see, and reflects great credit on the taste and exertions of the Rev. missionary who has superintended its construction."

The next year there were 125 native Christians in connexion with it. A station had been previously established in 1838 at Mirpur, at the mouth of the Rup-

denial, and the Sing-kia-lan, where Fa Hian studied the Fan language, is now converted into the cutchery of the salt agent of the English government of Bengal. In the beginning of the fourth century we find both Buddhism and commerce flourishing in Tamluk, though neither has left, as far as we yet know, the slightest traces of the era of its past existence."

narayan river. In that year, Mr. Bowyer, having heard of several Romanists being there who had been deserted by their priests, went to visit them: he found they amounted to ninety-seven in number, "with scarcely any sign of Christianity, except a few images of the virgin Mary and saints, no public worship, no prayer, no Scripture, no sacraments:" they expressed themselves willing to receive Christian instruction, and two Christian teachers were sent down. Mr. De Mello conducted a Sunday service there the next year, and a chapel was built. In 1843 Mr. De Mello makes the following report of his labours:—

"I have visited the Christians at Diggipara and Bosor as often as circumstances permitted, and spent a Sunday at each, or ten days between the two. At these visits, the morning service was performed at one of the two chapels, and the evening service at the other. The chapels, on those occasions, were well attended, and the behaviour of the congregations, all things considered, was becoming babes in Christ.

"Besides acting as a magistrate, and as an adviser between the Christians and the heathens on work days, both at Meerpur and elsewhere, I have continued as before, accompanied by the teachers, to preach Christ to the heathen, and distribute copies of the Scriptures, from door to door, in the villages about Moisadol, and also in the vicinity of Diggipara and Bosor, on my visits there.

"Last year, in company with a teacher, I embraced every opportunity of going into the villages about Tamluk, preaching the Gospel, and distributing its copies among the heathens, from house to house. The reception my first visits met with here, was more encouraging than I could have well expected; indeed, so much so, that the people flocked around me, listened attentively to what was delivered, and then begged for copies of the Scriptures—opened them, and began to read them eagerly, asking me questions upon their subjects as they perused them, and requesting me to repeat my visit to them as soon as I could. But alas! on my next visit to them, their opinion of Christianity was quite changed; and they now appeared as anxious to avoid

an acquaintance with me, as they then were solicitous of cultivating it. The reason of this was, as I know to be the case, more or less, everywhere, that they were strictly forbidden by their superiors, either to receive any books from, or to have any intercourse with me again. Notwithstanding this, preaching and circulation of the copies of the Scriptures were still continued amongst them, till the month of April, 1842, when the teacher before mentioned was dismissed for his ill-conduct. Here, to judge from what I saw of the people, it appeared to me that but for the interference of the Tamluk Raja, as he is termed, and of his creatures residing in its villages, the conversion of the heathens, if persevered in, comparatively speaking, would be, under Divine grace, a work of less labour and time than elsewhere; because they seem more open to conviction, and desirous of a saving knowledge."

In 1845 Mr. De Mello states respecting the mission:—

"I am happy in being able to state, that the conduct of the native Christians at Meerpur, together with their attendance at the chapel on Sundays, both morning and afternoon, since last reported, all circumstances considered, have been, upon the whole, as satisfactory as before. Since the month of March last, service has been daily held, and is continued, except in my absence. A school also has been opened, and has been regularly attended both by boys and girls, thirty-five in number, of whom fifteen boys and girls have already commenced their elementary books; and some of whom, as you will remember, you heard read twice when you visited Meerpur. The preaching of the Gospel, with the circulation of its copies in the bazars and in the villages, from door to door, has been, as usual, continued; and, though we have gathered little or no fruit as yet from this portion of our toil, we are assured that our '*labour is not in vain in the Lord.*' For Paul can only sow, and Apollos water, but God alone must give the increase. Secular notions, however, have occasionally induced several heathens to come forward, some of whom have even given up their caste, in order to make us believe they were sincere in their profession, and suffered themselves to be put under instruction, with a view to being baptized; but alas! when they have perceived their expectations can never be realised, they have first become unsteady, and then withdrawn, one after another, under some excuse or other. These are not un-

common cases. The Diggipara and Bosor congregations were going on improving progressively as before, (except now and then a few members, who were under the influence of a factious individual named Rotton, of whom an account was given in the last Report,) till April, 1844, when, in consequence of the waste of time, and great inconvenience, both by water and overland, of reaching these villages, a distance of about forty-six miles from Tamluk, I resigned charge of them to the Rev. C. E. Dryberg, under instructions from the Venerable the Archdeacon of Calcutta to that effect. On one of my visits to them, I baptized fourteen persons at Bosor, who had been long under instruction for that purpose: two adults and two children at Meerpur. Married six couples, three at Bosor, three at Meerpur.

"Six persons—two men, two women, and two children, have exchanged Meerpur, it is hoped, for that place 'where the wicked cease from troubling, and the weary are at rest.' One of the above two women, being a widow aged upwards of seventy years, whose exemplary life, during the last four years, was so confirmed on her death-bed, that I deem it due to her memory briefly to notice it here. On Saturday, the 14th Dec., 1844, this poor old woman found herself indisposed, and being alone, removed to a neighbour's, a few yards from her own hut. She grew worse on Wednesday, the 18th, when I saw her several times during the day, as before, and attended to her wants, spiritual as well as temporal. She was perfectly sensible, easy, and quite resigned; talking cheerfully of the approaching change. She said, she always addressed God in secret, through her Saviour, and felt assured she would soon be with Him. About four, P.M., to my surprise, she found herself free from fever, and so much better, that she got up, sat in the verandah, and took some nourishment. About eight, P.M., when I called again, I saw her in bed, lying quite comfortably, apparently well. After a few words of exhortation, I observed, that as she seemed then so much restored, I hoped she would be able to join her brethren on the then approaching feast of our Lord's Nativity, at the communion table. She replied, that she was looking forward to it with great joy. I then left her for the night. But, instead of joining us at the communion table here, she made her exit to join the saints at the table at which the blessed Jesus presides! I state this, only to show the grace of God to her, for I had not left her six hours, before she breathed her last, with such ease and preparation, that

it was evident that the light within her went out, as it were, merely for want of oil to feed the flame. One day, about six months ago, she told me, that as in all probability she could not live long, she had had a coffin made for herself, and expressed a wish, that whenever it should please God to take her hence, her remains might be committed to the grave by me. And I rejoice to say, she has obtained her wish! It may truly be said, her end was peace. She has assigned to me, for charitable purposes, any surplus that there may be of the produce of her copyhold land, as well as the land itself."

"An interesting little girl, about eleven years of age, who had been one of the first scholars in the association's schools, and had made considerable progress in reading, &c. began to express a desire of forsaking idolatry and becoming a Christian. After various conversations with her on the subject, she told her parents that it was very wrong indeed to worship idols, and that she intended to become a Christian. Her parents gave her no encouragement, but, on the contrary, ridiculed and despised her conversation. The girl, however, continued firm to her purpose, and the mother at length consented to the child's going to inform Mrs. Wilson of her wishes. She was told that, being too young to act for herself, she must bring her parents with her, so that their views upon the subject might be ascertained. When they came to Mirzapur, it was found in the course of conversation that the child's father had been dead some years, and that the mother had married a second husband, as the natives frequently do, although contrary to the established law of the Hindus. The step-father and the mother being idolaters, the latter remarked that for six weeks her daughter had been like an idiot, speaking of nothing but her anxiety to become a Christian; that she refused to perform any idol worship, that of course she punished her, and used other means to bring her to obedience, but finding the girl so determined to be baptized, she began to reflect, that perhaps as the child had read and heard much in the school, she might know better than herself what was right, and, therefore, gave her leave to go to Mrs. Wilson. After much conversation with the parents on the subject, they said they must allow the girl to follow her own inclinations, and they could say no more. One of the missionaries then addressed them on the happy choice which the child has made, and pointed out the blessings and advantages of the Christian religion, &c., and at length they also consented to remain at

Mirzapur and receive Christian instruction. For some time their conduct was very satisfactory, but afterward they returned to their own village, taking the child with them, and fell again into idolatry. During this painful relapse, the poor child seems to have suffered greatly, both from the treatment she received, and the opposition which was manifested to a godly course of life.

"A few months afterwards they again presented themselves at Mirzapur, expressing sorrow for their past conduct, and begging to be allowed again the privilege of Christian instruction. After due examination, and several months' attendance on the means of grace, both parents and child were baptized at Mirzapur."

Few of the converts in the Society for the Propagation of the Gospel in Foreign Parts Mission belong to the respectable or educated class of the Hindus; they are chiefly fishermen or agriculturists, living in a swampy country in humble huts; native Christians connected with other missionary bodies, are also of the same grade; "to the poor the Gospel is preached." Like the negroes of the West Indies, they have been despised by both Europeans and their own countrymen. "To oppression has been added *insult;* they have been denied to be *men;* or deemed incorrigibly, because *physically,* embruted and immoral. Missionaries have determined that they have dived into that mine, from which, we were often told, no valuable ore or precious stone could be extracted, and they have brought up the gem of an *immortal spirit,* flashing with the light of intellect, and glowing with the hues of Christian graces." In the primitive church, Christianity gained its primary influence in cities, and the villagers or *pagani* were the last who submitted to the yoke of the Gospel: in India the case is reversed, and Barripur, Krishnagar, Tinnavelly,

agricultural districts, have afforded the greatest number of converts in Hindustan. Some may ask, How can these unlettered peasants understand the preaching of the Gospel? To this we would reply, in the language of one who knew the operations of the human mind well, Dr. Chalmers; his remarks on the influence of the truths of Christianity on the simple peasantry of Scotland, are applicable also to the native converts of India:—

"When you enter the house of one of your cottage patriarchs, and explore the library which lies in the little room, upon its shelves, you may there find what that is which has begun, and what it is which sustains, his Christianity. Such books often met with, even in the lowest hovels of our peasantry, are not books on the external history of the Bible—they are the Bible itself, and books on the internal substance and contents of the Bible, which are his favourites—men who say little or nothing on the argumentative evidence of Scripture, but who unfold the subject-matter, and who urge most impressively on the consciences of the readers, the lessons of Scripture. In a word, it is by a perpetual interchange between their consciences and the Bible, that their Christianity is upholden by a light struck out between the sayings of the one, and the findings of the other. It is not a light which is out of this book, but a light which is within the book, that commences and sustains the Christianity of our land—the Christianity of our ploughmen, our artisans, our men of handicraft and hard labour; yet not the Christianity theirs, of deceitful imagination, or of implicit deference to authority; but a Christianity of deep, I will even say, of rational belief, firmly seated in the principles of our moral nature, and nobly accredited by the virtues of our well-conditioned peasantry.

"It is an axiom in philosophy, that we should look for a like effect from a like cause, and like manufacture from like materials. In the work of conversion, the material on which we operate is the same, whether at home or in India—the identical human nature that is characteristic—I say the identical human nature that is characteristic, not of tribes or nations, but is characteristic of the species. The instrument by which we operate is the same, the identical message from heaven to all the people

that be upon the earth. The power which gives the instru ment its efficacy is the same, even that Spirit which bloweth where he listeth; and who, with but the Bible to pioneer his way, disowns all the distinctions of savage or civilised life, and all the barriers of geography. In the prosecution of this cause, we transfer to other lands the very machinery that is at work in our parishes.

"Take away from us the self-evidencing power of the Bible, and you lay an interdict on the Christianity of workshops, on the Christianity of crowded and industrious establishments, on the Christianity of nearly all our cities and all our parishes. That the hope which is in us, may have the property of endurance, there must be a reason for the hope; and where, we ask, in the whole field of their habitual contemplation, are the toilworn children of poverty to find it? Are they to search for this reason among the archives of history? Are they to gather it out of the mouldering condition of other days? Are they to fetch it up from the profound and puzzling secrets of argumentation? Are they to encounter the toil of scholarship; and, ere the light of revelation can guide or gladden them, think you that they must learn to number, and to balance, and to confront the testimony of former generations? Refuse us the evidence we insist on, and, in doing so, you pass over nearly all the Christianity that is in our own land. It may still continue to be talked of in the cloistered retirements of literary debate and speculation; but the mighty host of our people could take no more rational interest in its questions, than they would in any controversy of the schools; and if the authority of this volume be not legibly stamped on its own pages; if all the evidence by which we can affirm it to be the most thoroughly and visibly impregnated be a delusion; if all the varied points of accordancy between the book of revelation and the book of human experience be not felt to attest the Divinity that formed it; or if this attestation be far beyond the understanding of an ordinary peasant; then must Christianity be ever shut up from the vast majority of our species, nor do we see one possible way of causing it to circulate at large among the families of our land.

"The whole history, in fact, of this success, I may add, the whole history of Christianisation, since the days of the apostles,—shows that wherever the faith of the Gospel arises in the mind, it is rooted, and has its deep foundation, in the workings of that

moral nature which is common to all the species. And so it is, that these Moravians tell us how they begin the topics of sin, and of the Saviour, at the very outset of their converse, even with the very rudest of nature's wanderers; and they find a conscience in them, which responds as readily to their sayings, and which loosens the pre-occupations and prejudices which obstruct their efficacy, as in the lettered Mohammedan, or the demi-civilised Hindu."

Considerable difficulties have been encountered from the physical features of the country. We give a letter on this subject, which is valuable, as throwing light on the question. The writer states:—

"It is but equitable, however, to particularise the difficulties of almost daily occurrence which the missionary cannot help meeting.

"1st. The Christian villages are straggling, situated at great distances one from the other, in a country deprived of proper roads or channels of communication, the unhealthy period of the rains excepted, when the numerous narrow branches of the creeks afford sufficient depth of water to admit of the navigation of canoes.

"2nd. The oversight of the pastor over the converts or catechumens cannot be either direct, immediate, or constant; consequently no right judgment can be formed of their private intercourse, morality, and candour, individually.

"3rd. The paucity of competent native assistants or catechists is much felt in the work of evangelisation,—the disappointment to which the missionary is subject, he has often occasion to deplore; for when some are obtained, they are either taken off by sickness, or fall away by declension.

"4th. Very afflictive to the pastor are the continual bickerings and differences between landholders and tenants, often caused by the unlawful oppression and undue exactions of the servants of the former; sometimes, but more seldom, by the evasion of the tenants in the payments of the rents due, at stated times; these occurrences harass the missionary, engross his moments, interrupt his best work, and subject him to hear grievous complaints when his precious time ought to be better employed, and yet he cannot remain always deaf. As a Christian and a pastor, he is bound

to sympathise with the sorrows of his flock, particularly when he has no reason to doubt the correctness of the statements made to him.

"5th. The mendacious habits and other immoralities of the high and low, rich and poor, are to be deeply lamented, for they render it difficult in the extreme to distinguish truth from falsehood, where all alike require and take the assistance of false witnesses, to assist them in their suits.

"6th. Lastly, there is a difficulty ever attendant on the endeavours of the missionary to ascertain the true motives that lead the natives to abandon idolatry and cling to Christianity."

The labours of the Society for the Propagation of the Gospel in Bengal have succeeded chiefly among the peasant class to the South of Calcutta; some may consider that little has been done, in this respect, but let us judge of the progress made by contrasting the present with the past.

"Instead of a temple, whose walls were degraded by abominable representations of their deities, there is a neat chapel, with its spire rising heavenward, to tell those who gather there that their hearts should ascend heavenward too. Instead of falling down before those uncooth monsters, whom a depraved imagination has invented as their deities, they are now taught to worship *the Father of spirits*, and know those glorious perfections which constitute our hope and joy. Instead now, of falling down to worship the filthy Fakir as he enters their village, and claims the homage due to a semi-deity, the Fakir's vocation there is gone; or, if he would still he useful in society, as he thought himself before, it must be by clothing himself in the decent garb of a Christian, and becoming a Christian at heart, to join with his fellow-converts in teaching the people the way to morals, and to wisdom, and to happiness. In one of those villages, before the Gospel was preached among them, you might see, in the miserable mud hovel, destitute of all furniture, from which the light was nearly excluded—a type of the darkness in which their minds continued—the poor wife, untaught in anything that should dignify human nature, or make her a companion and friend to her husband, regarded uniformly as his drudge and slave, married to one whom she never chose, and then treated by

him ever after as one whom he had never intended to love; but now, in those Christian villages, the marriage union is formed, as it ever ought to be, from the regard the Christian youth has to the morals, and intellect, and kindness, of her whom he means to make his companion for life. One wife asserts her right to his affection and his care, where polygamy before degraded both the husband and the wives. In that village you will now see mothers who have been trained in Christian schools, who know how, generally, to teach the children God has given to their care; and children growing up to respect and venerate the parents whom they before were taught, by their very Shasters, to despise."

The Bishop of Calcutta, in a letter to the Society for the Propagation of the Gospel in Foreign Parts, makes the following remarks respecting the sphere of labour open to the Society :—

"An outburst of the native mind seems at hand. The diffusion of education, the striking benefits of European medical science, the openings of an exhaustless commerce on all hands, the scarcely ascertained riches of the soil, the extent and magnificence of the rivers and mines, the superb harbours indenting its almost interminable coasts, the rapid increase of settlers from Great Britain and America, the security of person and property under the British rule, the unsullied purity of our jurisprudence, the number of offices thrown open to native merit, the railroads contemplated and almost begun, and the incredible rapidity of communication by steam, uniting the whole world, as it were, into one vast family, are bringing on a crisis in the native mind most favourable to the introduction of Christianity.

"Hinduism, it is my firm belief, will soon altogether hide its head. The crescent of Mahomet has already turned pale. Worn out and effete superstitions, they are sinking before the mere progress of science and civilisation, before the startling knowledge of history, the lights of chronological learning, and the laws of evidence. It is the duty, then, of this and other Societies to 'stand on their watch,' and be ready to fill up the void thus created in the native mind, with the blessing of the Revelation of Christ; and thus to enable the sagacious Hindu to judge of the contrast between the purity, benevolence, and grace of the Holy Jesus and his glorious Gospel, and the inconceivable craft, cruelty,

and wickedness of Krishna and Mahomet, with their debasing schemes of morals. The question as to the true religion will then be virtually settled."

A friend, interested in the prosperity of these missions, makes the following remarks respecting them:—

"My attention having been strongly arrested by what appeared in the Calcutta public papers, of a statement sent by a native gentleman, and the perusal of some of the Reports of the Church Missionary Association, regarding some circumstances attending the evangelisation of the natives to the south of our metropolis, a long train of reflections took possession of my mind.

"To me it appears, that false hopes and wrong impressions, not unmixed with an implicit belief in the asseverations of some Hindus, led to wrong conclusions, buoyed up by undue expectations, and measuring the uneducated natives by our own standard. It appears, also, from the Reports of former years placed in juxtaposition with recent occurrences, that we expected much more from our native converts, than was obtained from the primitive Christians.

"It is admitted by all who have resided for a period in the lower provinces of Bengal, that it is very difficult to form a correct estimate of the native character, but surely a probation of from five to seven years, to a person who often mixes with them, is, I should think, quite sufficient.

"On the other hand, it cannot be denied that not a few difficulties beset the career of the missionary; wherever he turns, he meets but thorns and briers, and often a stony, intractable soil; occasional success sometimes rewards his laborious exertions, but his Master and Saviour had also to contend with opposition from his own countrymen, who knew more on the subject of religion than the Gentiles.

"But, all these difficulties and immoralities, so far from discouraging or annoying the missionary, should induce him so much the more to exert himself to the utmost of his abilities and strength. As for abandoning the natives to their declensions and occasional irregularities, leaving them altogether as reprobates to be dealt with by Satan at his will, as some, I hear, have thought, I would repudiate the very idea *in toto*: it is abhorrent to my

feelings, and I trust that no British or Foreign missionary will ever harbour it, or do aught that may bear a similarity to it, for I know not the passage in the Gospel that authorises me so to act towards those who now are very little worse than our Gentile progenitors were, when under Druidical influence; to leave them to add sin to sin, I could not. Were we to act thus, we should be acting the part of inefficient stewards, or Evangelists without faith: a paradox. I would rather follow our amiable Bishop Heber, and draw the Gentiles, as our great pattern, our Redeemer, did in the case of the centurion and others, by the cords of love.

"That the oppression of the Zemindars weighs heavily against individuals even of their own persuasion, is true to a proverb, and admits of no denial: the extortions of the usurer, the publican or modern banker, the landholder, are all akin, and equally abhorred. Not content with the summary processes, the latter sometimes dispose of, at undue prices, those very implements of agriculture and articles, which, by the regulations, ought to remain sacred, untouched; to the utter ruin of the ryot, who, poor man, deprived of his little all, (his neighbours even, apprehensive of the wrath of the landlord, unable to assist,) cannot collect a sum sufficient to enable him to complain against his wealthy oppressor, while the latter mocks him through his myrmidons, with the usual taunt, that the length of the purse gains the day: hence the expression of equivalent import, 'Taka thakilleh hoy,' used by the Mukhtears, entertained by the Zemindars at the different courts. If then it is difficult in the extreme for the peasant to contend with the lord of the soil, his superior in means, it may easily be imagined how much more unpleasantly situated the Christian convert finds himself, when it is in the power of the Zemindar, not only to exact unjust payments, and oppress and grind the faces of the poor, but even to prevent the washerman, the barber, and others, to do the needful and necessary offices for him and his circle.

"Thus are the modern converts from Hinduism situated, and thus they are treated, and mine is no exaggerated tale. I, as a layman, appeal both to missionaries and laymen for the truth of my assertions. I would, therefore, under correction, propose to the Missionary Society, the protection of the ryots, the sincere converts, without the necessity either of entertaining agents or attorneys at the judicial courts, as is done by some, or that of

their missionaries mixing themselves with their pecuniary transactions or meddling with their interminable law-suits, where right is seen succumbing under the mighty power of money, a conduct ill suited and not in the least compatible with the management of the more momentous spiritual concerns of their flocks, and to which alone they should confine themselves without distraction.

"On the other hand, the poor and correct converts, and even the neophytes or sincere inquirers after spiritual welfare and advice, while annoyed and constantly pestered by the harpies, the Tehsildars, Peons, &c., of the Zemindars, cannot be expected to have their minds in that state of comparative ease, which might enable them to attend with comfort and edification to the wholesome truths of Christianity: we have with them a work of much difficulty, and of delicate management, to be effected with the due tact which it merits; the minds and bodies of the catechumens being in a constant state of apprehension, agitation, and excitement, and even distress, cannot be deemed recipients well adapted for the pouring in of the effulgent truths and the water of life.

"Whenever a native Christian is unjustly treated, I would, as a missionary, attempt to obtain from him a faithful statement of his own case: this done, unknown to him, I would communicate with his landlord, affording assurance, that on receiving a correct account of his demand, I would endeavour to obtain a liquidation of it from his tenant."

Statistics of the Missions of the Society for the Propagation of the Gospel, near Calcutta.

	1829,30	1830,1	1831,2	1832,3	1833,4	1834—6	1836	1837	1838—41	1843	1845	1846
Barripur.												
Boys attending Vernacular Schools	60	50	60	50	45	60	140	100	..	..	..	..
Baptized	..	..	..	..	..	..	..	131	472	627	789	855
Catechumens	..	..	..	..	..	..	..	235	517	606	572	588
Haura.												
Boys attending Vernacular Schools	652	652	652	470	395	385	420	350	..	..	..	..
Baptized	..	..	..	..	..	..	..	44	77	109	120	116
Catechumens	..	..	..	..	..	..	..	18	11	20	27	21
Talyganj.												
Boys attending Vernacular Schools	550	300	310	282	257	300	365	300	..	..	..	..
Baptized	..	..	..	..	..	..	..	326	437	533	675	689
Catechumens	..	..	..	..	..	..	..	646	704	666	523	516
Tamluk.												
Boys attending Vernacular Schools	..	..	..	..	..	..	..	..	..	..	30	12
Baptized	..	..	..	..	..	..	..	..	125	215	120	130
Catechumens	..	..	..	..	..	..	..	..	68	33	17	6

We have now finished a sketch of the operations of the three great Missionary Societies of the English Church. In collecting information respecting missions, it is of importance to furnish judicious questions, the answers to which would afford an insight into the real working of missions. We give, for this object, the following

Questions for Missionaries,

PROPOSED BY THE HON. AND REV. BAPTIST NOEL.

1. What is the amount of the population within ten miles of your station?

2. What are the chief moral and religious tenets of the heathen within that district?

3. What are their chief religious rites?

4. What is the proportion of priests to the whole population?

5. What degree of influence do the priests possess?

6. What are the habits and customs of the people which may best illustrate their moral condition?

7. What are the habits and customs which show the strength or weakness of their social and domestic affections?

8. What proportion of the population can read?

9. How long have you been labouring in your present station?

10. What are the different missionary employments which occupy your time?

11. What reception do you meet with from the people generally?

12. What is the number of native converts in your missionary church?

13. What is the number of natives baptized?

14. What is the number in the schools—first, for boys—secondly, for girls?

15. What is the average number of your hearers at your different services—on the Sabbath—and in the week?

16. Is the Bible translated and printed in the vernacular language?—If not, what parts are?

17. What number of Bibles have been distributed?—Ditto of Testaments?—Ditto Tracts?

18. What has been the effect of that distribution—First, on members of the missionary church,—secondly, on the hearers,—thirdly, on the population generally?

19. Do the baptized natives in general live as consistent Christians?

20. What help do you derive from native teachers?

21. What method have you employed to train native teachers?

22. Are the people generally zealous for their superstitions—or are they indifferent?

23. Do the people become more sceptical to their creed, or not? What are the grounds of your opinion?

24. What has been the influence of European intercourse on the minds of the people?

25. What pecuniary aid is afforded to the missionaries by the neighbourhood?

26. What has been the progress of the Mission in the last three years?

27. What are the chief features in the character of the heathen population of your neighbourhood?

28. Are there any means, not now employed, by which, in your opinion, the cause of Christ may be materially promoted in your neighbourhood?

29. Mention any particulars which may serve to show the importance of the missionary station to which you are attached, or the contrary?

30. How many more missionaries might be usefully employed within twenty miles of your own station?

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1. What is the whole number of missionaries within fifty miles of your station—their names—where they are situated—and the Society with which they are connected?

2. What is the civil, domestic, and moral condition of the women?

3. To what extent may schools be formed for girls?

4. Might not missionaries be usefully placed in every town and

village of your neighbourhood, if men and money were forthcoming?

5. What is the expense of a school of 50 boys?—Ditto of 100 boys?—Ditto of 50 girls?—Ditto of 100 girls?

6. What are the feelings of the natives generally respecting the education of girls?

7. Is there enough wealth among the natives to maintain a sufficient body of religious teachers—and would they be willing to do so?

8. What is the proportion of Mohammedans in your neighbourhood?

9. What probability is there, that under the new laws Europeans will settle in your neighbourhood?—What inducements are there?—and what discouragements?

10. What is the language of the people round you?

11. What is the amount of the population which speaks that language?

12. Is there any important language or dialect spoken within fifty miles of your station into which the Bible has not been translated?

13. Is the English language cultivated in your neighbourhood to any extent?

14. What schools are there besides those in connexion with the different Missionary Societies?

15. What Hindu books are most circulated and read?

16. Are any animals or images ordinarily worshipped in your neighbourhood?

17. Is there any infanticide practised?

18. Are aged persons exposed on the bank of any river near you?

19. Is there any great Hindu festival kept in your neighbourhood?

20. Do devotees still throw themselves to be crushed under the idol car?

21. Is there any temple in your neighbourhood to which pilgrims resort?

22. From what distance do they come?

23. What numbers are thought to die on their pilgrimage?

24. What occasions their deaths?

25. Do Fakirs, and other devotees, abound in your neighbourhood?

Religious Changes in Bengal.

It is a notion very commonly entertained in Europe, by those who pay any attention to the religion of India, that Brahmanism has been of unfathomable antiquity in Hindustan; that while, in all other parts of the globe, revolutions innumerable have occurred in the religious condition of the people,—in India the religion has been stereotyped,—that the sway of Hinduism has not been subject to change, and is, *therefore*, unchangeable, and that, of consequence, Christianity cannot make a secure lodgment in India. We shall endeavour, by a simple statement of a few facts, to refute this theory, which has met lately with an able defender in Count Bjornsterjna, who writes, "In Europe, everything is variable, transient, full of change: in India, all is stationary, calm, immovable: there too, indeed, time hastens forward on his onward wing, but cannot affect the rigid form: neither the proselyting sword of the Musalman, nor the mild light of Christianity, has had any influence upon it: and the Hindu still worships by the altars of his gods, with the same devotion as when Orpheus charmed the wild beasts by the sound of his lyre, and as when Moses ascended Mount Sinai."

And these remarks are made, notwithstanding the overwhelming evidence that has been adduced by French

savans of late years, showing, on incontestable authority, that Budhism was once predominant in places which now form the holiest shrines of Brahmanism,—that Budhism, in times long past, exercised full political and religious ascendency throughout India. Parasnath, to the north of Burdwan, has for ages been a noted scene of Budhist pilgrimage, while Tamluk, to the south of Calcutta, was, fifteen centuries ago, a Budhist metropolis of Bengal, from whence *Brahman* merchants traded with China.[a] In the neighbourhood of Hugly, thirty miles from Calcutta, a Budhist image has been recently dug up, within the precincts of a temple. The researches of Burnouf and Rémusat show that Budhist missionaries from India propagated their faith in China about the second century of the Christian era. Judging, therefore, of the future from the past, since Budhism in India has given way to the influence of Brahmanism—even separate from its supernatural power—Christianity, as associated with European civilisation and the progress of humanity, must eventually eclipse Hinduism in India.

Islamism itself is feeling the effects of the changes taking place in Indian society, and the increase of schisms indicates a breaking up of the system. We give a notice of a recent sect—*ex uno omnes disce.*

"About thirty years ago, one Suriutullah, a respectable Musalman inhabitant of the Zillah of Furridpur, gave himself out as the messenger of God, for the purpose, he said, of reclaiming the followers of the Prophet from the paths of unrighteousness into which they had strayed, owing to the light of the Koran being hidden from their view. He therefore set himself to work the salvation of the Mohammedan population of the district by expounding the Koran, and instituting a set of maxims which he himself followed with such rigidity as to inspire confidence in his words,

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[a] See on this subject, "State of India before the Mohammedan Invasion," by Lieut.-Col. W. Sykes.

and reverence for his personal character. After his death, his son Mohammed Susen, otherwise called Dudu Min, succeeded to his father's office. His exertions to bring over the Mohammedans of Furridpur, and the adjacent districts to the new doctrine, were attended with so much success, that within a short time his followers numbered between sixty and seventy thousand men, under the designation of *Furrazis*, which term being derived from the word *Furraz*, the plural of *Furz*, signifying Divine commands, means the followers of the true commandments of God. The principal features of the doctrine of these people are a total abolition of all the rites and ceremonies observed by the Mohammedans in general, as well as every social distinction; the former as being incompatible with a true worship of the Deity, and the latter as opposed to the peace and welfare of society. These principles could not fail to be highly popular, and attracted thousands of the lower classes of the Mohammedans to the religious banner of Dudu Min, who sent round qualified agents to the more distant parts of the country to preach and promulgate them in his name. They are called *Khaliphas*, in allusion to the *Caliphs* of the earlier times of Mohammedanism.

" Dudu Min soon after his father's death had made a pilgrimage to Mecca, and on his return gave out that he had received the special commands of God in a dream during his sojourn in that holy city. A visit to the *Kaba Shurrif*, or the tomb of Mohammed, is not an ordinary occurrence in lower Bengal; and the person therefore who performs this uncommon act of sanctity, receives no little credit for piety, and is accordingly looked upon with feelings of extraordinary veneration by the multitude. But the affections of his followers have, it is said, latterly been impaired in consequence of the misappropriation, by the *Khaliphas*, of their contributions towards the establishment of a common fund for the propagation of the new doctrine. But still there is so much unanimity among them, that if the poorest *Furrazi* happens to meet with any misfortune, the whole fraternity will immediately come forward to his assistance; hence the lower orders of these people are said to be more easy in their circumstances than their corresponding ranks in the other parts of Bengal."

In a subsequent part of this work we shall give a notice of Vedantism; but even the existing form of Hin-

duism is breaking up into various jarring sects.[b] The Vaishnabs, or followers of Chaitanya, who originated at Nadya, three centuries ago, comprise one-fifth of the Hindu population of Bengal. The Karta Bhojas, referred to in the account of the Krishnagar Mission, are rapidly on the increase. We give an account of their rise and tenets, from the pen of a young Hindu, who was baptized some time since by one of the Church Missionaries in Calcutta:—

Aule Chánd, whom they call their Prabhu, or lord, was the founder of the sect. He was born, probably, in the year 1709 of the Christian era; where, unknown. While an orphan, or a deserted infant, he was found sleeping in the plantation of Mohadeba Barui, a betle-leaf seller in the village called Ulla, some miles north of Hugly, who, bearing compassion upon the youth, took him to his house and brought him up as his own child. During his stay at Mohadeba's place, Aule was all along found to be careless of his food and drink, or any such necessaries. At about the twelfth year of his age, Aule was ordered by Mohadeba to carry a load of betle-leaves, to sell them at a market. This he, with some reluctance, complied to do. Having reached the bazar, he distributed all the betle-leaves to their purchasers, or who wanted them, without taking the least price for them; exemplifying thereby, as he afterwards pretended, that he came into the world to distribute eternal things freely, or without money.

This mad-like and extravagant act of the idiot not a little excited the crowd to laugh at, and ridicule him; and his poor benefactor to be highly exasperated at him. Mohadeba, meeting this loss, to him very considerable, severely remonstrated with him; but receiving in answer, perhaps, some most unbecoming language, was so much provoked, as that he would not forbear from driving the youth out of his house. Thus forsaken, forlorn, and again deserted, Aule roved about from place to place as a common jogi or saanyasi of this country. Of course, Aule's was not the age when some Hindus begin to lead the life of pilgrims

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[b] See Professor Wilson's Account of the Hindu Sects.

or devotees. He was quite a boy. Finding no protection anywhere, or any benefactor like Mohadeba, he begged from door to door, lived upon the gratuitous bounties of some charitable men, and, passing some years in this state of a vagabond, mingled himself in the company of some idle and fanatic jogis of North India. Assimilating himself with these for a considerable time, he learned all their habits, practices, austerity of life, and mode of affecting sanctity and religious conversation. Thus schooled in the school of these devotees, he returned back to the place whence he set out. Here his frequent religious discourses, his extreme self-denial, his frequent fastings, his accepting no money when offered, his pretensions to work prodigies, &c., did not a little affect his credulous countrymen, many of whom constantly visited him, paid almost a Divine homage to him, and called him Mahapurusha, or a very great and extraordinary man. Some of these his visitors, won by his delusive conversations, and affected sanctity, and impelled by their blind and perverted imagination, became his constant attendants, and believed him to be not a human, but superhuman being; not a man, but God incarnate. Thus his fame went round Nudea and its vicinity. Persons gathered in flocks to visit him, and to pay him their blind adoration. He became a noted curiosity to many. Men and women, of course quite ignorant, crowded daily in numbers to his place, to have their fortunes and fates revealed by him. Receiving such unbounded fame, he also gave out that he was a good physician, able enough to cure diseases of any nature without medicinal aid. This last report, as might be expected, drew to him myriads and myriads of invalids, valetudinarians, and persons sick of any malady.

Aule, while in the zenith of his fame, is said to have voluntarily offered himself to free Raja Nrishinga, a wealthy landholder of Bengal, from the extreme mental anxiety he was then labouring under, which was caused in consequence of his being in the risk of losing all his estates. The process he took to effect this was, his shutting himself up in a room and there vociferating a whole day and night, saying, "Guru, Guru!"—"Lord, Lord!" Just at the dawn of the following day he opened the door, and in a full breath said to Nrishinga, "You will lose nothing, but retain all you have. I have prayed that you may lose nothing." At this assurance Nrishinga took courage and revived, and sent his men to the court of justice, who, either through any intrigue,

bribe, fascinating arguments of lawyers, or the true course of justice, got better their part, and returned to their master with news of success. This unforeseen event contributed much to the fame of Aule, and raised him to some still higher eminence. Nrishinga offered a considerable sum to him as a recompence for the favour he did him; but Aule unhesitatingly refused to accept even a single rupi. This event, which required not the least merit or interposition of Aule, imperceptibly served to increase his disciples. After staying a long time to enjoy the praises of men and their adorations, Aule left the western bank of the river Hugly for the eastern, at a time when some say the water of this river was dried up for a very few minutes.

With twenty-two deluded followers, Aule is said to have travelled from place to place within a circuit of sixty miles from Ghoseparah. To persuade others to follow their religion and to strengthen those who have already embraced it, the Karta Bhojas impose upon their credulity the following story:—That while Aule Chand was thus travelling with his disciples, a poor day-labourer came crying before him, and in tears said to him, that "his son has departed this life, and he only has been left to mourn for him." At this Aule feigned to sympathise with him by shedding tears; he asked him, whether the corpse of his son was yet in his house; and, being answered in the affirmative, he hastened to his place with some who were his chosen disciples, and slightly rubbing his palm upon the deceased youth, brought him to animation, or to life again.

Of the twenty-two of Aule's disciples, Rama Charana Pal, the grandfather of the present Karta, was the most beloved; he was often consulted by him, and venerated by the remaining twenty-one. Long before his first visit with Aule, he had his land and dwelling-place at Ghoseparah. Close to his house there is a large tank called Him Sagar, on the elevated sides of which the twenty-two disciples, with their guru, often used to sing hymns to the incarnate deity, as they called their founder. In the absence of Aule, Rama Charana would call his neighbours, and the rest of that little fraternity, and would speak to them on various things regarding their new religion and its founder. Once, when Rama Charana had so assembled these men, he was found to tremble like one attacked with ague; four or five persons could not suppress his shivering. He was carried from the tank to his house, where, when asked of the cause of his shaking, he said that "Our lord

Aule is dead,—he has left *his* body and has entered in *mine*, and his absorption in me was the cause of my trembling." In the mean time, as it is said by his followers, the news of the death of Aule reached Rama Charana and others. He died at Dhankunbaile, a small village, about forty-eight miles east of Hugly. Receiving this melancholy intelligence, Rama Charana and his brethren went over to the place where his corpse lay, and brought it to Parani, about sixteen miles from Ghoseparah, where, as some say, after weeping over him a whole day, they interred him.

The custom of burying the dead, although changed by the Hindus for that of burning, is still to be seen among many of the followers of Chaitanya, and some other sects of the Hindus. Aule's disciples, either preferring the more decent custom of burying to the horrid one of burning, or following his command to this effect, thought it proper to bury his corpse.

The Karta Bhojas are so called from the word Karta, which means a master, or the common father, which appellation was given to Aule Chand, by his twenty-two disciples. This name is now made as a hereditary title in the family of Rama Charana. The Karta Bhojas have no religious code: some kind of which is always to be found among other sects of the Hindus. Their religion is of a mixed nature, greatly borrowed from others, and in part invented by themselves; their inventions are nothing more than a collection of hymns or ballads, the substance of which consists in these following words:—"Guru dhara, satya bala; sanga chala." — "Have a spiritual guide, speak the truth, and follow him." These words were most likely used by Aule Chand, from whom they have descended to the present Karta Bhojas. When he used these words, he signified that *he himself* was that spiritual guide, and thus he persuaded men to follow him. His adding "Speak the truth," to this imposition, was a mere charm or bait, whereby to attract the ignorant and to conceal his imposition.

The Karta Bhojas observe Friday as a sacred day, in imitation, perhaps, of the Mohammedan Isamma. On this day the Karta (Ishara Chandra Pal), his family, and all his attending adherents, celebrate a feast, called *Shinai*, in honour of Aule Chand, sing ballads, and play several musical instruments to his praise, and to that of Rama Charana, and Rama Dulal, his son. The latter, after the death of his father, was equally adored, and regarded as

the Karta. He was well skilled in music, and is highly spoken of by our neighbours. At the time of their worship they bring before them a sandal, a shoe, a woollen carpet, and a musical instrument, which belonged to Rama Charana, and was frequently used by him; to these inactive matters they pay a devout adoration, and worship them with odorous flowers, and perfumes, and frequent and repeated bows. On this day the elders of the sect generally refrain from too common or ordinary occupations of life. They twice meet together on this day, both in morning and evening, and pass the time as described above.

The present Karta pretends, after his predecessors, to work miracles, as curing men of divers diseases without medicinal aid; giving sight to the blind, hearing to the deaf, speech to the dumb, locomotion to the paralytic, and free use of the limbs to the lame. This pretension to unnatural gifts, which has been running through three generations, has hitherto served much to aggrandize their sect, by drawing to the Karta thousands and tens of thousands of poor perishing souls, who come to him to have their respective desires fulfilled. The way the Karta directs them whereby they might realise their wishes, is to think him the disposer of all events; to lay an implicit faith in all he says; to fall prostrate before the noted pomegranate-tree in his house; to lick the dust from beneath it; to fast a whole day, sometimes days successively; to call loudly with the whole head and heart upon the name of Aule, saying, "Guru, guru;" and to bathe in the above-mentioned tank. This process the Karta directs in all cases where practicable. But above this prescribed measure, when the importance of speech and hearing is concerned, and also, when the former process fails to effect, (as it surely will, and invariably does,) the Karta absolutely commands his men to use violent beating as the last and only effectual means. But again, when that irrational and this inhuman measure both fail to fulfil their intentions (which, failing, too, is invariable,) the Karta, in an angry tone, tells them,—"Ye faithless and unbelieving! ye had better not come to this place."

The Karta has his missionary agents in several parts of Bengal, who are called Uliashres, or leaders. These leaders have three special duties to perform, in behalf of the Karta, for which they are adequately paid. The first of these duties is, to keep and increase his followers, by duping them with many a sophistical argument and deluding conversation; the

second is, to collect money for him from those men; and the last is, to hire, most clandestinely, some unknown and foreign individuals, to teach them to feign to be dumb, deaf, blind, &c., to bring them to the Karta's house at the time of mela or public resort, and to tell them to confess before the mob, after repeated directions of the Karta, that their respective complaints were gradually subsiding.

The Karta's means of subsistence, as we have hinted on, are principally the presents he frequently receives from his followers, especially at the time of Doljatra, or swinging festival, and some other festivals celebrated in his house. On these occasions, some thousands resort to his place, from different and distant quarters of Bengal, when they offer him as many presents as their circumstances permit, and continue there two, three, or four days successively.

The Karta says, there is no sin whatever in giving a free vent to all our passions and inclinations. He not only encourages his followers as to these points by mere words, but also corroborates his precepts by his personal example or wicked carriage.

On the occasion of the swinging festival in his house, the Karta keeps a Kanta, a small coloured box of a round size, on the swinging seat, which contains some fractured bones of Rama Charana; to this box, besides to the idols that are worshipped. there on that occasion, the Karta, his whole family and relatives, pay a devout adoration. There is a Brahman appointed daily to worship it. At the *Ras* festival, also, this box is put on the seat of the idol Krishna, and is, with equal solemnity, worshipped. Besides rendering divine homage to these broken bones of Rama Charana, the Karta also worships a pillow, filled with a coarse, torn sheet, two broken sandals, or wooden shoes, and a piece or two of torn cloths, left by his deceased grandfather. This pillow, together with an idol, is publicly carried to a car, with very loud shouts, and noises of timbrels, drums, and trumpets, on the occasion of Rathjatra. This car is drawn at an unseasonable time, that is, when the rest of the Hindus do not celebrate this festival. It is adorned with such obscene pictures and images, that no man of decency and of the least refined feelings can glance at them; nay, from the very thought of which, our minds revolt.

The pomegranate-tree in the Karta's house is a highly reputed one. There is not a follower of the Karta, who does not prostrate

himself before it. The cause that has given so much celebrity to it, is, as we have before stated, the interment of a part of Rama Charana's corpse. As the Karta Bhojas, even before his death, have been remembering him as the direct successor of Aule, and as God incarnate, so they feel inclined to pray, even to the ground of his interment, and to adore it. On this tree the barren women are directed to hang pebbles or broken bricks, that they might conceive children; some patients are also directed to betake themselves to this measure, for their recovery. A great quantity of earth is annually carried from beneath this tree, by the multitudes who prostrate themselves before it, reckoning the spot a very sacred one.

The Karta Bhojas affect to pay respect to all the religions that are prevalent on the earth, but call theirs only to be the true one. Their common maxim is, that all persons, all substances, visible or invisible, or whatever things have a being, are full of truth—*satya*. They say, wherever their eyes cast a glance, they see nothing but God visible, or that everything partakes of his nature. That they might enforce this perverted notion, they dogmatically say, that, unless a man create his mind, so to think, he can never be a true follower of Aule, or of the Karta, and be finally saved.

The Native Vernacular Press.

THE *Sumachar Darpan* was the first newspaper published in Bengali; it was commenced in 1818, by the Serampur Missionaries. In 1829, it was issued both in English and Bengali; it had never a greater circulation than 400.

In 1821, the Brahmanical Magazine was started by a body of natives, in order to defend Hinduism. In 1822, Gaur Mohan, a pandit, composed a tract in Bengali, advocating female education; in it he quotes many examples of Hindu women who could read.

In 1830, news from England, and other countries, began to be inserted in the native newspapers; the same year was memorable for a violent attack made by the *Chandrika* on the students of the Hindu College, for purchasing and eating biscuits in a Musalman baker's shop.

In 1831, the Enquirer newspaper was issued, edited by Krishna Mohan Banerji; it denounced "the vile and unnatural system of caste," priestcraft, and the Durga Puja of Shiva, one of the gods: he writes, "There is nothing so vile that he did not do it; if a being like Shiva existed, he was a monster, not a god."[a]

[a] The native press, at this period, was an index to the state of the native mind. A number of students of the Hindu College purchased tickets to attend a dinner given among the East

As the native press exercises such a powerful influence over the native mind, we give the present statistics of it, drawn from the Hindu Intelligencer of 1846 :—

Names of Journals.	Number of issues.	Monthly Price.	Annual Subscription in advance.
ENGLISH.		Rs.	Rs.
1. Bengal Hurkaru	7 in a week	8 0	64 0
2. Englishman	7 ditto	8 0	64 0
3. Calcutta Star	6 ditto	8 0	64 0
4. Eastern Star	1 ditto	2 0	20 0
5. Calcutta Christian Advocate	1 ditto	1 0	10 0
6. Bengal Catholic Herald	1 ditto	1 1	10 0
7. Hindu Intelligencer	1 ditto	1 0	10 0
8. Calcutta Literary Observer	2 in a month	0 8	5 0
9. Christian Observer	1 ditto	1 0	10 0
10. Christian Intelligencer	1 ditto	1 0	9 0
11. Free Churchman	1 ditto	1 0	8 0
12. Oriental Baptist	1 ditto	0 4	3 0
13. Oriental Observer	1 ditto	0 4	3 0
14. Calcutta Review	1 in 3 months	4 Rs. per No.	——
BENGALI.			
1. Probhakar	6 in a week	1 0	10 0
2. Purnachandraday	6 ditto	1 0	10 0
3. Samachar Chandrika	2 ditto	1 0	10 5
4. Sambad Bhashkar	1 ditto	1 0	8 0
5. Sumachar Gyan Darpan	1 ditto	0 8	4 4
6. Sambad Rasaraj	2 ditto	0 8	4 4
7. Pasund Piron	1 ditto	0 4	2 0
8. Kabya Ratnakur	1 ditto	0 2	1 0
9. Doorjun Mohanobomy	2 in a month	0 4	2 0
10. Nityadhumanuranjika	2 ditto	0 4	3 0
11. Tuttobhodini Patrika	1 ditto	0 4	3 0
12. Satyasancharini Patrika	1 ditto	0 4	3 0
13. Jaggatbandhu Patrika	1 ditto	0 4	3 0
14. Hindu Dharma Chandraday	1 ditto	0 4	3 0
15. Upadeshak	1 ditto	0 2	1 8
16. Bidyaculpodruma	1 in 3 months	Rs. 1-4 p. No.	——

"For the last two or three years, vernacular periodical literature has been making remarkable progress in the north-western provinces. Scarcely a quarter of a year passes, without a new Urdu periodical making its appearance. Some of these journals contain, besides a summary of news, literary and scientific notices, which are peculiarly interesting, inasmuch as they show the

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Indians, to eat beef-steak and drink wine; but, in consequence of the alarm spread among their relatives and friends, they were induced to desist. At Kachrapara, several respectable Brahmans assembled, and, collecting a number of persons, 5000 sat down to eat together, while a European read the Bible, a Musalman the Koran, and a Brahman the Gita, at an altar they had erected.

beneficial effects which English education has produced on the native mind. Delhi is most fruitful in Urdu journals, there being no less than eight papers issued every week in this imperial city, as will appear at one view in the subjoined statement.

"Lately a monthly Urdu magazine, called the *Khair Khawi Hind*, or, The Friend of India, has been got up at Delhi by a native named Ramchunder, of the Delhi College. The first number of the magazine, dated Delhi, 1st Sept., 1847, contains about seventy pages, closely lithographed, with illustrations. It consists of five good articles, viz., 1st, The City of Delhi, with its views; 2nd, The State of Education among the Natives; 3rd, History of Ceylon; 4th, Life of Shah Abbas the Great, of Persia, with his portrait; and 5th, Vernacular Literature, with the pictures of the King of Delhi, and of 'the assembly of the poets.'"

A List of Urdu and Persian Newspapers issued in the North-Western Provinces.

Names of the Papers.	Names of the Conductors.	Number of Issues in a Month.	Monthly Price.		Number of Sheets in each Issue.	Nature of each Paper.
			Rs.	A.		
Delhi.						
Urdu Delhi Akhbar	Maulvi Mahomed Baker	4	2	0	1	Containing mere news.
Syud-ul-Akhbar......	Syud Ahmud	4	2	0	4	Ditto ditto and Government orders.
Quranulsadin	Pandit Dharmnaran	4	2	0	3	Ditto and literature.
Serajul Akhbar	One of the servants of the king of Delhi	4	1	0	2	News of the palace.
Runimul Akhbar ...	....	4	1	0	2	Summary of news.
Sadiqul Akhbar ...	Ennayut Hossain ...	4	1	0	1	Ditto ditto.
Ujib-il Akhbar	Probho Dial	4	0	8	2	News and regulations.
Fowaedlunazirin ...	Ram Chandra	2	0	4	2	Literature and science, with a summary of news.
Khair Khah Hind...	Ram Chandra	1	1	0	70 pp.	A magazine of literature and science.
Agra.						
Sudrul Akhbar	C. C. Fink, Esq.	8	1	8	2 shts.	Literature and news.
Zubdatul Akhbar ...	Moonshi Wajid Ali...	4	1	0	2	News.
Mutleh-ul Akhbar	Moonshi Kadim Ali	4	0	12	1	Ditto.
Bareilly.						
Umdatul Akhbar ...	Molvi Abdurahmun	4	1	0	2	Literature and news.
Benares.						
Benares Gazette ...	....	4	3	0	3	Ditto ditto.

The following is a notice of the Native Press in 1846, taken from "The Calcutta Standard:"—

"1. The *Sámachar Chandrika.* It is a quarto of four to eight pages, largely occupied with profitable advertisements, official appointments, and a small modicum of general information, items of local and Mofussil news, and notices of remarkable occurrences. The editor is the factotum of the Dharma Sabba, or orthodox, that is, idolatrous, Hindu body; and his paper advocates things as they are, in the true conservative manner, regardless of the progress of all around and impatient of the light. The style is negligent, and often vicious, yet abounds in purely native idioms.

"2. The *Sambad Purnachandroday* has lately become a daily paper, and is altered from a folio to a small quarto size. Advertisements, Government appointments, items of general news, with occasional editorials or contributions from correspondents, on topics of general interest, with very abundant quotations of the best articles from the other papers, occupy the pages of this journal. Translations from the English papers are also given, and once a week a sort of diary of local occurrences. The style is too often very indifferent, and cannot be recommended with safety for imitation.

"3. The *Bhaskar*, a folio of eight pages. The style of this paper is pure and often elegant in its editorial and moral portion; though of late it has become much more Hindu than formerly, and therefore less liberal in the largest sense, though still tolerant and advocating all civil, social, and mental improvement. The ethical pieces, for some years so superior, are not always now as well thought out as they ought to be; but the diction is lucid and very idiomatical, the best model for imitation of the day. Altogether this paper continues far at the head of the native periodicals, both for the importance of the subjects discussed, the gravity and solidity with which they are treated, the freedom and zeal with which it animadverts on existing evils in native society and urges their remedy, and the general intelligence of view taken by the Editor, who is a Brahman of equal talent and enlargement of mind, though not wholly freed from the shackles which have so long and heavily pressed upon his compatriots. The usual amount of mercantile and governmental information is given in the Bhaskar, whose paper and type, be it remarked, are as superior to those of its compeers, as are its style and matter.

"The *Sambad Prabhakar.* This journal is very unequal in general merit, at times exhibiting considerable ability and acuteness, at others becoming very mediocre indeed. It is also gradually verging into the advertising class; and for well-written editorials often substitutes the dull, lame, and juvenile exercises of the pupils of the Calcutta seminaries, in the shape of half-English, half-Bengali versions of school theses, heavy translations of pieces from Bacon and others, read in the classes. In hostility to Christianity, this paper continues unchanged, at once malevolent, uncandid, and vituperative, most indecently so; wholly reckless of truth, while pandering to the worst passions of the worst classes of native society—and of course immensely lessening its own credit and influence with all reasonable, impartial, and sound-judging persons, whether Hindu or Christian. The style is often vigorous, and generally idiomatic, but frequently *Anglicises;* it is ambitious too, and neglectful of the niceties and accuracies of Bengali grammar.

"5. The *Rasaraj* is the Bengali satirist—sarcastic, biting, unscrupulous, not over chaste or delicate, but a useful broom when not used too roughly. It is a quarto of four pages, and issues weekly from the hands of the same editor as the *Bhaskar.*

"6. The *Tattwabodhinipatrika*, or 'the advocate of *spiritual* knowledge,' is the organ of the Brahma Sabha fraternity, *i. e.*, of the followers of the late Rammohan Ray, and issues *monthly* from the press of that body, in a small folio of usually from eight to twelve pages, English and Bengali. The English portion should seem often to be the production of a European pen, the Bengali of natives better versed in English than in their own vernacular; since, though it frequently exhibits some acute and subtle, if not just and enlarged thought, the style is quite a mongrel of mixed exotic and indigenous phraseology and idiom. It advocates Rammohan Ray's *one-sided* view of the Vedant system of Hindu philosophy. What it *finds* not in purely native sources, (which abound in misty metaphysics, but put forth little really deserving the name of strictly moral or religious matter,) it borrows, *without acknowledgment*, from Christianity; adopting quite the language of European ethico-religious writers, a language hitherto wholly unknown in Hindu literature. It is at once curious, interesting, and instructive, to see how such are so far enlightened by education as to reject the absurd abominations of Pauranic idolatry, but, continuing to refuse the light of Divine revelation, would perforce find in Hindu theology—a materialising pantheism

as really intangible, impracticable, and deficient in moral truth or power as the current idolatrous polytheism is senseless and debasing—something beyond monstrous physics or bewildering metaphysics,—are *compelled* to have recourse, like the equally disingenuous anti-Christian philosophisers and transcendentalists of the west, to that very Christianity which they repudiate and malign, yet from which they must, after all, unconsciously *borrow*, or knowingly *filch*, all that is truly rational in principle, pure in sentiment, or good in practice. The scattered rays of Christianity, impinging on *their* minds, in the general irradiation, they fondly mistake for coruscations from Vedantic sources, and proceed to talk and write as Vedantists never talked or wrote before, of *moral* truth and virtue, of God as an object of *moral* as well as intellectual perception and emotion, and the like. The delusion will not last long:—the *Bhaskar* editor, who is better versed in their own literature than the self-styled Vedantists of Calcutta, has already charged his compeer of the *Tattwabodhini*—reputed to be the present leader of the sect—for innovation, all corroborative of what has been observed; such as a gradual verging into a closer resemblance to Christianity in its very forms and ceremonials, so marked, indeed, as to excite the increasing *distrust* and *dislike* of orthodox Hindus even of the philosophic class; and to argue the concerted departure from the principles and practices of the great founder and Coryphæus of the sect, the deceased Rammohan Ray. He notices the disrespectful treatment of the Brahmans, the assumption of Brahmanical privileges by men of other castes, the practice of *sermonising* and *lecturing* in the religious meetings of the body, outward tokens of religious reverence adopted from the Christians, such as bending the head and covering the face with the hand in prayer, or in listening to the Vedic Scriptures, and all these are symptoms nowise ambiguous.

"7. The *Sarbbarasaranjini*, or *Sentimentalist*, a weekly octavo of half-a-sheet, consisting of translations and original pieces in prose and metre, the latter indifferent enough, and the former not very superior, chiefly on moral subjects. It is of recent birth, and tuned its infant voice to virulent abuse of Christianity and the Missionary; but it met a check which appears to have moderated its tone for the present."

The followers of Chaitanya of Nadya were the founders of a Bengali vernacular literature, three centuries ago;

but to the Serampur Baptist Missionaries belongs the honour of giving the impulse to the printing of books in Bengali. Felix Carey and Mr. Ward were obliged *themselves* to set up all the types for the Bengali New Testament, as no *native* workmen could do it at that period.[b]

In 1814, the first book that was printed in Bengali for sale, issued from the press, — the *Ananda Mangal.* Rammohan Ray's pamphlets, after this, obtained a wide circulation.

[b] In 1808, Dr. Buchanan remarked, " The Bengali language does not possess a grammar or dictionary: I cannot, indeed, learn that any composition in the proper language of Bengal has ever been committed to writing, except some love songs, common accounts, and letters." It was designated at that period " the language of women and children," and was despised by the Brahmans; but the missionary energy of Carey, Marshman, and Ward, helped to raise it from the state of a *patois.*

RELIGIOUS INSTITUTIONS

IN CONNEXION WITH

The English Church in Bengal.

St. Paul's Cathedral, Calcutta.

In the middle of last century, the spot where the Cathedral is situated was one dense mass of jangal, the abode of the tiger and the snake, and the site occupied now by the princely mansions of Chauringi was infested by robbers and dakaits. Not far from the Cathedral is the famous temple of Kali, the Moloch of Hindustan, the patron goddess of thieves and Thags.[a]

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[a] The following is an account given of this temple by a missionary:—

"At one end of the temple, on an elevated spot, is placed the idol. The face is most hideous; the eyes, nose, and mouth are painted red, and a tongue, made of solid gold, projects about nine inches from the lips. The image is arrayed with every kind of female ornament—bracelets, nose-ring, necklace, &c. Before this goddess, bloody sacrifices are offered daily—seldom less than a hundred he-goats, and as many rams, together with six or eight buffaloes, are daily sacrificed before her altar; and at the great festival, called *Kali Puja*, held in October, about one thousand victims bleed: the place of sacrifice, on such occasions, is literally inundated with gore. Offerings of rice, curds, sweetmeats, fruits, cloth, gold ornaments, &c., frequently to the amount of some hundreds and thousands of rupis, are presented by the worshippers.

"Kali extends her protection to all classes of characters, who feel inclined to worship her; hence, *thieves and murderers pay their devotions at her shrine, and, under her auspices, proceed to their work of robbery or blood. If successful in their undertaking, a portion of the spoil is consecrated to her use. One of my pandits,*

Respecting the uses of cathedrals, the Bishop remarks, in his Report on the Cathedral:—

"A Cathedral is held to be a church in which the official seat, or *cathedra*, of the Bishop is placed. Such churches with their endowments seem originally to have been founded from moneys or lands devised by pious persons for enabling the Bishop to erect a principal church for his diocese, and to maintain a body of clergy around his person, whom he might send out to preach the Gospel, administer Holy Sacraments, and found Missions in dark spots as opportunity offered. The Cathedral with its Bishop and clergy thus became the centre or mother church of the diocese; it gave a local habitation and name to Christianity, and incorporated and fixed it in the soil as a part of the permanent institutions of the country.

"All this is as directly applicable to India now, as it was to Asia Minor, Africa, and Europe in the primitive ages.

"The Cathedral clergy, further, acted as assessors with the Bishop in ecclesiastical jurisdiction—a practice which all our

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some few years ago, in my absence, opened a drawer in my study, and stole three hundred rupis, (£30;) *he immediately proceeded to Kali Ghât, and offered to the goddess a present of thirty rupis. The Thags, murderers by profession, are all under the protection of this goddess.*

"On the last night of the decrease of the moon, in the month Kartik, (October,) the Kali puja is celebrated; on which occasion, an image of the goddess is set up in a large room in the house of every respectable Hindu. Bloody sacrifices are offered, and the Brahmans repeat from the Chandi, the history of the wars, valour, and victories of the goddess—in doing which, he is repeatedly interrupted by the shouts of the multitude, crying, 'Victory to the great Kali!' Dancing before the image is kept up all night; and on the next day, presents having been given to the Brahmans, the image is placed upon a stage, and carried on the shoulders of men, to the side of the Ganges, accompanied with banners, the beating of drums, sounding of trumpets, &c. It is then placed on two boats, lashed together for the purpose, and taken to the middle of the river, where, after a few ceremonies, amidst the deafening shouts of the people on board and on shore, it is thrown into the stream, and seen no more."

best writers on the subject consider it would be most desirable to restore. They constituted, also, the Bishop's council, whom he might consult in bestowing benefices, and upon emergencies generally.

"Again, they were nurseries for sound theological learning; preachers and divines of a superior order being usually found amongst the resident clergy; and the congregations being more steady, and more solidly trained in Christianity than others.

"The Cathedral clergy, also, assisted in the education in divinity of the younger deacons and students for holy orders; and aided the Bishop in his examination of candidates for the Church, and in the 'laying on of hands,' as is, indeed, required in our reformed Church, in the Canons. Thus the Cathedral presbyters opened schools of the prophets, so to speak.

"Once more, they formed so many advisers and helpers in all religious and benevolent designs in the Cathedral city and neighbourhood, where they raised the tone of piety generally, and diffused among the young a reverence for religion. They were a body of reserve, also, for the succour of the sick clergy, in their occasional spiritual destitution.

"Further, some of them devoted themselves to special religious studies and extensive theological investigations of a critical character, and demanding more than common labour, research, and time. Others were employed in aid of the Bishop, to defend the cause of Christianity when assailed by heresy or infidelity.

"They formed, again, a body or corporation, for receiving and managing to the best advantage, benefactions, legacies, and trusts. The Cathedral benefices themselves constituted rewards for the more pious and laborious clergy.

"Those who resided only at certain periods of the year, carried back with them into other parts of the diocese, a higher tone of enlightened piety, and were the means of diffusing religious information and feeling amongst the Christian pastors and flocks.

"In short, the Cathedral with its clergy were the out-works of Christianity.

"The visionary dreams of a mystic theology, or rather pantheism, which prevail in India, peculiarly demand a body of learned divines, soundly educated, and with more than usual leisure for the solid confutation of speculative error. The Oriental Vedantist is no common opponent.

"The efforts, on the other hand, of Popery to regain her as-

cendency in the Eastern as well as the Western world, together with the rise occasionally of enthusiastic sects, who throw off all ecclesiastical discipline, form a powerful argument for strengthening the bulwarks of our reformed Church by a Cathedral clergy.

"The new classes of intelligent natives trained in the Hindu and medical colleges, and the various other colleges and schools, multiplying all around by the aid of Government, with their intense curiosity after English literature, furnish another reason why a small, but learned and well-read body of clergy should surround and support the Bishop in the furtherance of the Gospel.

"The founding of a Native Ministry, also, will have the tendency to render Christianity in some measure less dependent than it now is on the anomalous and inadequate provision of ministers of religion by chaplains appointed from home, and missionaries nominated by its religious societies.

"Moreover, as every diocese of every country, and in every age of the church, has its own peculiar cast of mind and national character, with its correspondent errors and dangers, to be checked by its own body of divines; so must India have her own theologians, her own writers on evidences, her own ecclesiastical historians, her own refuters of heresy, her own commentators on Scripture, her own school of divinity. Europe cannot meet the Oriental mind, except as a temporary expedient.

"The design of the present Cathedral was conceived in March, 1839, at the suggestion of two most respected friends,[b] on occasion of the failure of a plan for altering the Cathedral of St. John, and of a favourable opportunity occurring for building a long-desired church at Chowringhee."

The first stone of St. Paul's Cathedral was laid October 8th, 1839, and it was consecrated October 8th, 1847: the cost has amounted to £50,000, besides £30,000 for the Endowment Fund.

"The style is the English perpendicular gothic, with a few variations occasioned by the climate—it is, in fact, Indo, or Christian-gothic. The tower and spire are built after the model of the admired Norwich Cathedral, with improvements suggested by that

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[b] The Hon. W. W. Bird, Member of Council, and Colonel Macleod, of the Engineers.

of Canterbury. Most of the details of the ornaments, externally and internally, are taken from the finest specimens of York Minster. The building is constructed of a peculiar kind of brick, specially prepared for the purpose. It is dressed with Chunar stone, and well covered and ornamented inside and out with chunam, which takes a polish like marble."

The Cathedral is large enough to hold a congregation of 1300. The Queen has presented a superb set of silver gilt plate, for the service of the Holy Communion; she also sanctioned the gift of the painting of the Crucifixion, by West and Forrest, which was originally designed for St. George's Chapel, Windsor, in 1787, by his late Majesty King George the Third. The centre part of this picture now adorns the great eastern window of the choir.

The following donations have been made to the Cathedral:

"His Grace the Archbishop of Canterbury convened a meeting at the Palace, Lambeth, in March, 1840, for opening a subscription in aid of the design, which His Grace honoured with his own subscription of £200.

"The Honourable the East India Company made a grant of £15,000, in February, 1840, besides the gift of the site, and the appointment of two chaplains.

"The University of Oxford presented books for the Cathedral Library, to the value of £200, and also £300 in money.

"The venerable Incorporated Society for Propagating the Gospel in Foreign Parts made a grant of nearly half a lac of rupis for founding a native canonry.

"The Society for Promoting Christian Knowledge presented £5000, and a superb folio Bible and Prayer Book.

"The British and Foreign Bible Society gave twelve beautifully bound large 4to. Bibles.

"A relative of the late Rev. John Natt, of St. John's College, Oxford, and Vicar of St. Sepulchre's, London, contributed £4000 to the endowment fund, and £750 for a canon's residence.

"A lady of North Wales presented £1000.

"The Rev. Mr. Craig, of Leamington, presented a lectern in the form of a brazen eagle with expanded wings, after the model of those in the Cathedrals at home.

"Mr. Llewellyn, late of Calcutta, presented an alabaster model of the Cathedral, executed in Italy, five feet in length, by two feet in height, which the Bishop has given to the University of Oxford, and which is deposited on a suitable base in the picture gallery of the Bodleian Library.

"Captain Kittoe has provided a most handsome stone font, eight and-a-half feet each way at the base."

The Bishop has given £25,000 himself, an instance of liberality almost without precedent in India. £9800 have been raised in India, and £6146 in England.

The Bishop states the objects of the Cathedral to be threefold:—

"1. It will be a District or Parish Church, for the numerous Christian inhabitants around. It is very near the centre of a circle, embracing Calcutta in the north, and Bhawanipur, Ballyganj, the Martinière, Talyganj, Entally, and Alypur on the east and south. It stands in the heart of Chauringhi; which, from Park Street to Alypur Bridge in the Circular Road, has been for twenty-five or thirty years loudly requiring a church.

"Everything is ready for the full use of the sacred building in this view. It is this purpose of it which the Honourable Company have chiefly regarded in granting the site, in giving a lac and a half of rupis in money, and in adding two chaplains to their Bengal establishment for performing its sacred duties. For this purpose also a district has been assigned to it, as to the other churches in Calcutta.

"2. It will gradually become a Native or Mission Church, for service in the vernacular languages.

"Matters are not yet ready for this use of the sacred building. There is, however, an endowment of about three lacs of Co.'s rupis, available for this purpose. The mission will be begun wisely and cautiously; and is intended to be of a peculiarly learned and staid character, as connected immediately with the Bishop and clergy of the Cathedral. It is hoped it will be a kind

of guardian to the other missions in our church in the diocese, tending to animate what is good in them, and to check anything approaching to what is unsuitable or injurious.

"With this part of the original design the Honourable Company have no concern. It is known that they stand aloof from everything directly aiming at the conversion of the natives. They were, however, fully aware of it from the very first, by the proposals of June, 1839, and the Bishop's solemn words in laying the first stone; and made no objection to it. They merely said, in making their grant, that they took no share as a Government in the private and benevolent missionary designs of the Bishop.

"3. THE CATHEDRAL OF THE METROPOLITAN DIOCESE OF CALCUTTA will be its widest designation; that is, it will be the mother church of all the sacred buildings with their ministers and flocks, whether European or native, in the diocese. The old Cathedral of St. John's had been for more than thirty years the mother church both of the European churches in Calcutta and the diocese generally, and also of the native churches, as they sprung up in Cornwallis Square, Mirzapore, Wellesley Square, and elsewhere.

"Installations, ordinations, visitations, Lent lectures, confirmations, examinations of schools, will be holden in ST. PAUL'S as a Cathedral, as they were at St. John's.

"It gives a front and face to Christianity. It claims India as the Lord's. When the Chapter is formed, it will give a *status* to the Gospel in the heart of our magnificent heathen and Mohammedan empire. It will naturalize the Christian religion. A small body of Cathedral clergy will surround the Bishop; will aid him in the diffusion of the blessings of salvation, assist him in his jurisdiction, help him in drawing up confutations of Hindu and Mohammedan systems of idolatry and error, labour with him in the translation of the Bible and Prayer Book into the vernacular languages, hold up his hand in conferences with learned natives, deliver lectures under his direction on the evidences of the Christian religion, and compose theological works, adapted to the Oriental inquirer after truth."

It forms one prominent design in connexion with the Cathedral, to open in its vicinity a Collegiate Institution, to afford to Hindu and Musalman youth, an education of

the highest literary and scientific nature, combined with religious instruction, and to be under the superintendence of the Cathedral Canons. The influence of Calcutta on the provinces — the increasing employment given by the Government to educated natives — the success of the Medical College in affording a complete system of medical instruction to the Hindus and Musalmans—the spread of education without religion in Bengal, combined with the fact that Government devote £47,000 annually to this object—call for the establishment of an institution of the proposed nature of the one connected with the Cathedral. The district of Alipur, in the neighbourhood of the Cathedral, affords a favourable locality for the establishment of this College.

Church Building Society.

THE first English residents in India took little interest either in church building or church frequenting. Hamilton, who travelled in India at the beginning of last century, makes a remark applicable to all English settlements at that period, that in the vicinity of the town of Gumbroon, "they had a burial-place well stored with tombs, but never a church." Respecting Bombay he states, that "notwithstanding the Company was at so much charge in building of forts, they had no thought of building a church;" and at the same place, when the English residents subscribed £5000 to erect a church, Sir J. Childs, the governor, quietly pocketed the money, and converted it to his own use."

The church built by Kiernander, in Calcutta, proved very useful. Archdeacon Corrie remarks of it:—"This congregation may justly be considered the first-fruit of European missionary zeal in Bengal. For considerably more than half a century past, the missionary cause in this place has found an asylum here. For a time, and that a period of considerable temporal depression, the congregations which assembled within these walls engaged all the missionary resources that period could afford; but, by degrees, fairer prospects began to open: other missions were concerted, and funds for the translation of the Scriptures collected, it may be said, here: and from

hence the Bible Society in India emanated: and now there are no less than six missionary stations at this Presidency, more or less established, which may be said to be connected with this congregation, inasmuch as they were planned in great part by the successive ministers and members of this congregation, and assisted by their contributions."

The example which the Bishop of London and others have set in church building in England has been followed of late years in Bengal. The first church erected in Calcutta, in the beginning of last century, was partially thrown down by an earthquake, in 1737, and was sacked when the Musalmans took Calcutta, in 1757. A room in the Old Fort served as a church until one was erected by the munificent liberality of a missionary. The third church, St. John's, was partly erected by a grant from a Hindu, Raja Naba Kissen, who presented a piece of ground for the purpose, valued at above 30,000 rupis, while the ruins of the ancient and magnificent city of Gaur supplied part of the stone work.

The following is an account of the commencement of the Church Building Society:—

" The origin of the fund is very simple. In the month of May, 1831, a letter, bearing the anonymous signature of 'Δ' appeared in a religious periodical, called the *Christian Intelligencer*, which has been for many years conducted under the superintendence of the Venerable the Archdeacon Corrie, or some of the clergy in Calcutta. This letter, after enumerating generally the various stations throughout India where churches were erected, and lamenting the still greater number destitute of such edifices, in whole or in part, went on to propose a general subscription throughout India of one rupi a month, and no more, from each individual subscriber, for the purpose of raising a general fund to make up the deficiency. This plan was based upon four fundamental rules, one of which was the appointment of certain trustees to whom the management of the fund, and in fact every detail, was unreservedly to be committed. The writer of the

letter was, at the time, quite unknown;[a] but the plan itself appearing to the then Editor of the Christian Intelligencer desirable, and feasible, and most important, was immediately inserted and strongly recommended. The single rupi forwarded by 'Δ' as the first subscriber, was increased by such names as the shortness of the time admitted of, and the plan was then introduced to the public.

"It met with most distinguished patronage, and with general approbation immediately. Friends in all quarters offered to collect the subscriptions which individuals offered to contribute. The clergy very generally came forward in its support, and under their fostering care it prospered. Month after month, additional donations appeared (which though they outstripped the original plan, did not contradict it), and additional lists of subscribers from distant stations were forwarded. The Christian Intelligencer continued to be the only medium of publicity and communication, as well as of explanation; until at length, in July 1834, the editor, requesting a meeting of the individuals named for trustees, and receiving their formal acceptance of the trust, resigned into their hands all future responsibility as to the management of the fund, and was appointed secretary.

"The number of subscribers of one rupi per mensem (which was the limit fixed upon) was then 737, including fifty monthly subscriptions from Lady William Bentinck. The amount of donations received was 1560 rupis. Both the number of subscribers and the amount of donations were subsequently increased very considerably; but such was the state of the fund when the operations of the trustees as an organised body commenced.

"This was deemed sufficient to authorise a commencement, and an application from the Rev. M. J. Jennings, one of the Chaplains at Kanhpur, was admitted by the trustees. The claims of that large and important station were deemed of primary importance, and it was resolved that the first church should be erected there."

We give a list, compiled by the Rev. J. Pratt, of all the churches now in the diocese of Calcutta; many of which have been erected at the expense of the Church Building Society.

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[a] It was W. Byrne, Esq., who has been so long the active and indefatigable secretary of the Church Missionary Association.

Additional Clergy Society.

THE abolition of the East India Company's monopoly in trade, the increasing number of Europeans settled in the interior of Bengal, engaged in sugar and indigo cultivation, with various other causes, have augmented the number of Europeans, so that the existing number of chaplains is not sufficient. To meet this want, the Calcutta Additional Clergy Society was founded. The first report states, on this subject:

"At a meeting of the Reverend Clergy, in and near Calcutta, at the Bishop's Palace, September 6, 1841, the following statement was read by the Bishop:—

"It has long been acknowledged that the number of the clergy in the Diocese of Calcutta falls very far short of the spiritual necessities of our Christian population; though few perhaps are aware to what extent our destitution goes, and how regularly it is increasing. Such, indeed, have been our necessities now for eight or nine years.

"What are termed the old stations of the diocese, *i.e.*, the stations for which chaplains are allotted by government, are thirty-two, and with the new cathedral thirty-three, of which five have two chaplains each; in these old stations there are at this time eight vacancies; last January the vacancies were fourteen. The new stations, chiefly of smaller populations, for which the assistant chaplains were in August, 1836, designed, are thirty-three, and with Assam thirty-four, and of these, after a lapse of five years, only two are filled, thirty-two being vacant. The number of clergy required to supply these places, old and new, is

sixty-seven; and eight of them being large and scattered populations, and demanding each two chaplains, seventy-five; or if some of the smaller stations be for a time grouped in twos or threes, sixty may be taken as the lowest number that can be considered at this time sufficient. But this is not all; it is found by long experience that one-third of the reverend clergy are disabled by sickness, or are absent at sea, or at home. In order, therefore, to have sixty at the same time in the field of labour, we shall require ninety on our list of chaplains. We have, however, actually on our establishment only forty-one at this moment; and in the vineyard of duty, twenty-nine; and last January 1st, only twenty-three. Our ultimate establishment, indeed, is fifty-one, and with Singapore fifty-two; of whom, however, not more than thirty-five can be expected to be in their work at the same time.

"Here, then, is the sum of the case—ninety clergy are required on our permanent establishment, and sixty in the field of labour; we have only forty-one on our establishment, and twenty-nine in the field of labour; nor can we look forward to more than fifty-two on our list of chaplains, and thirty-five in their actual duties, when our establishment is complete. Such is our melancholy state of destitution; and such has it relatively been ever since the present Bishop has been in the diocese.

"The Honourable Company, indeed, have from time to time augmented the number of chaplains. On one of the last of these occasions twelve were announced as about to be added, raising our establishment from thirty-eight to the fifty above mentioned; but so slow is the progress of appointment (two and one alternately) that now, in September, 1841, five years from the first design being formed, we have only forty-one, as just stated, on our list instead of fifty, and only twenty-nine in the field of duty instead of thirty-five. However much, therefore, we may hope that the Honourable Court will proceed gradually still to enlarge our establishment, (and two more have been promised for the new cathedral, raising the gross number to fifty-two,) we must expect, judging from past experience, that the Christian population will continue to outrun the increased provision; especially as regards the mercantile and East Indian communities in Calcutta and our larger stations, who are not in the Company's service, and therefore not so directly under their protection.

"Accordingly, it is thought that an attempt may be made in India to form an Institution similar to those which have been

attended with so much advantage at home—'The Additional Curates,' and 'Pastoral Aid Societies.' The object of these excellent and most successful institutions at home is to assist the incumbents of populous and widely-scattered parishes in the discharge of their spiritual duties, with such aid as may enable them, in concurrence generally with local subscriptions, to maintain one or two additional clergymen as curates, and in some few cases lay persons, to help in visiting the sick and teaching schools. We may be encouraged to a like attempt in India by the great success of our Church Building Fund; which, having begun in 1834, has in seven years raised altogether about 40,000 Company's rupis, by subscriptions of a single rupi per month, and has aided in erecting between twenty and thirty churches. Indeed, the preparations made by the help of government and this fund, in furtherance of local subscriptions, for increasing the accommodation for the public worship of Almighty God, (the whole number of churches being now about seventy,) is an additional encouragement to this new and more important undertaking for supplying each church and each station with sufficient clergymen.

"The especial object of such a Society would be to assist stations destitute of chaplains, in the support of a minister, and to aid large and widely-scattered stations with only one chaplain, in maintaining an additional clergyman. There is no reason to fear but that Christian families will cheerfully educate some of their devout youth, qualified, as far as can be judged, to become candidates for holy orders, for the sacred office, when it is known that there are openings for useful and honourable employment in the church in India. Bishop's College, Calcutta, has now for twenty years been standing on the banks of the Hugly as a monument of the foresight and piety of the first learned and able prelate of this see, Bishop Middleton. All the arrangements for an education unquestionably superior to anything else known in India, have been long made, and most successfully employed in connexion with our Missions, and may be expected to be equally available, under the vigilant care of the Bishop and visitor, for the designs of this new Society. Aid may also be extended, in certain cases, by the Trustees of the Powerscourt Foundation, and the Begum Sumru's Church Fund, to deserving students. In the same view, the endowments and benefices of St. Paul's Cathedral, Calcutta, the building of which is now considerably

advanced, will tend to form what is so imperiously required—an indigenous ministry; and, with the chaplains on the establishment, and the reverend missionaries of our two great Societies, will go to fix our apostolical Protestant church on a broad and permanent basis in this wonderful country.

"It will be necessary to appoint a Committee to manage its concerns, consisting probably of the Bishop and Archdeacon of Calcutta, the Principal and Professors of Bishop's College, the Rev. Chaplains in Calcutta, and a few gentlemen from amongst the laity resident in Calcutta, perhaps three, known for their sound piety, discretion, and warm and steady attachment to our church. Corresponding members in the Maussil and at home may possibly be added.

"Hitherto India, after eighty years of British rule, has had no indigenous ministry; no students trained for holy orders, except in the department of Missions; no benefices; no encouragement for a parent to dedicate any of his family to the high and sacred offices of the ministry of the church. Possibly this Society may be the honoured instrument of beginning this great and necessary work.

"It gives the Committee great satisfaction to report, that the Bishop has already accepted one title from the Society, and has ordained the Rev. John McCallum, Deacon, to officiate under his lordship's license at Bhagalpur. Mr. McCallum reached his station last month, and is now engaged in his sacred duties.

"The application for a clergyman was made by the residents at Bhagalpur, before the fundamental rules were re-modelled in January, 1842; but the gentry of that station expressed their readiness to adhere to their original arrangement with the Society, according to which they guaranteed to pay half the monthly salary, viz., 150 Company's rupis, as long as the clergyman shall remain at the station, the covenant to be binding for two years at least. As the rules stand now, when the residents of a station apply for a clergyman, they are expected to build or purchase a house for his residence, and hand it over to the Bishop and Archdeacon, in trust for the object of the Society, and to keep it in repair so long as a clergyman is maintained there by the Society."

The following are the rules of this Society:—

"That, before an application for a clergyman be complied with, the station be required to build or purchase for him a suitable

residence, to keep it in repair so long as he is retained at the station. The house to be made over, in trust, to the Bishop and Archdeacon of Calcutta for the benefit of the Society, which, in return, shall guarantee to provide funds for the clergyman's support at the station for five years at the least.

"That, at the expiration of this period, if the clergyman's services be no longer required at the station, it shall be competent for the trustees above mentioned to let or sell the house, as may appear to them most advantageous to the Society.

"That, in addition to a residence thus provided, the stipend of the clergyman be not less than Company's rupis 250 a month, and that it be payable from the date of his joining his station.

"That a travelling allowance be granted to the clergyman upon his first joining his station, or upon his station being changed, or upon his being obliged to leave his station on medical certificate, at the rate of eight annas a mile.

"That a gratuity of Company's rupis 750 be given to the clergyman on the day he is licensed by the Bishop or his commissary to officiate at the station to which he is first appointed; that the fees for his license and letters of orders be paid by the Society; but that the Society be responsible for no further payments.

"That a clergyman compelled, on medical certificate, to leave his station, be allowed to draw his full salary for one year; but in the second year, be subject to a deduction of Company's rupis 50 a month; and after the expiration of two years, all allowance to cease.

"That a guarantee be given in writing to each clergyman when taken upon the Society's list, that in case of such a defalcation of funds as to render it necessary, three years' notice shall be given him before any diminution be made in his salary, unless for other causes his connexion with the Society be dissolved; that this notice shall be given only in case the reserve fund becomes less in amount than the aggregate of three years' salary of all the clergymen on the Society's list, and not sooner; that this notice shall be given to the last clergyman brought upon the Society's list, and then to the last but one—and so on in the inverse order of their appointments; and shall be cancelled by a counter notice from the Society when the funds so improve as to repair the defalcation.

"The clergyman supported by the Society will be in general

placed in comparatively small stations; such as have not hitherto enjoyed the privilege of a resident minister. They will therefore have leisure for studying the native languages, and the manners, and customs, and habits of thought and feeling of the native population. In this way the Society may, with the Divine blessing, become the instrument of raising up an indigenous class of ministers very much needed in India, who, while, by their education as well as piety, they are competent to instruct an English flock, may also be qualified to converse with inquiring natives, and to superintend vernacular schools. This intermediate class of ministers, between those who on the one hand devote their whole strength to missionary work, and those on the other whose time and energy are exhausted by the arduous duties in a military cantonment, would, if supplied by able and devoted men, do much to promote an increasing interest among Christians in the cause of Missions."

The third report states—

"The Rev. Mr. McCallum has made such progress in the language, that he is able to converse freely with the natives; and he not infrequently has intelligent inquirers coming to him for instruction in Christianity. A very respectable man, a Brahman, is at present frequent in his visits. Mr. McCallum has reason to believe that he is a real inquirer after truth. He says he has long disputed with his fellow Brahmans, even before he heard of the Gospel, on the contrarieties and absurdities of the Shasters. He finds it, however, to be a hard struggle to renounce caste, friends, and family. Mr. McCallum has six native orphan children, five boys and one girl, living on his compound; they are daily instructed by Mrs. McCallum; but they are young, and have only recently been given over to the minister by the magistrate. Nevertheless, here is an encouraging commencement.

"But among the collateral benefits of which the Society has been in some measure the instrument, the Committee must not omit to mention the noble church which has been recently erected at Bhagalpur. This great work is the result of the indefatigable zeal, energy, and perseverance of G. F. Brown, Esq., the Commissioner; who, besides subscribing handsomely himself, undertook to raise the necessary funds by appeals to his friends

in various parts of India; and, more than this, he drew the plan, collected the materials, superintended the workmen, and in the short space of sixteen months has completed the body, and nearly finished the tower. The building is Gothic; with a nave and side aisles, separated by massive columns and lofty pointed arches: the walls are unusually solid, and built of the best masonry. In short, those who have seen the building speak of the effect of its admirable proportions and solidity of structure as most solemn and imposing: they say that the sacred edifice would do honour to any engineer; how much more to an amateur architect! The whole cost hitherto has been only about Company's rupis 9000."

The Society's receipts in	1841	amounted to	4,579	rupis.
"	1842-3	"	20,790	"
"	1843-4	"	24,149	"

A clergyman in connexion with this Society, the Rev. J. Foy, has been located at Jessore. The residents there have erected a handsome church and parsonage at their own expense under the direction of E. Bentall, Esq., to whom the Society is much indebted, and applications have been made for clergymen from different parts of the country. The influx of Europeans into Bengal has been greatly on the increase of late years, since the restrictions laid by the East India Company on European settlement in India have been removed. The number of chaplains paid by the State is inadequate: and therefore this Society occupies the same position with respect to Bengal as the Church Pastoral Aid Society does in England, with respect to the English Church.

Calcutta Christian Instruction Society.

THIS Society was formed on the 28th of May, 1832, and its design is to communicate religious instruction to the numerous servants, principally heathen, attached to Christian families, resident in this city. A monthly subscription of one rupi, and upwards, constitutes a member of the Society, and every member is entitled to the services of a reader. As the readers receive regular monthly salaries, it is a rule that no member shall make any addition to their stipends by presents or otherwise. The readers are all under the immediate superintendence of the secretary, and their instructions are, to read and explain the Holy Scriptures to the servants of the houses to which they are sent, to distribute tracts among them, to hold religious conversation, and to offer up prayer with them as circumstances may admit. Each reader is provided with an attendance book, which is signed on every occasion of attendance by the master or mistress of the family, and is regularly inspected every week by the secretary.

"The *primary object* of the Society is—the communication of Christian instruction to the heathen and Mohammedan servants who are attached to Christian families, through the instrumentality of converted natives, who statedly visit such families for the purpose of reading the sacred Scriptures, conversing upon the momentous subjects therein revealed,—answering the objections

of those whose minds are not open to the reception of the '*truth as it is in Jesus*,' and directing the anxious inquirer to repent of sin."

The first report, in 1832, states respecting its operations:—

"The first meeting of the committee was held on 28th of May, last year, when Preme Masi was engaged as a reader. This person during the first month attended weekly at seven families, and read and explained the Scriptures to seventy-nine servants; at the end of the second month the number of servants statedly hearing was increased to 169, which number was gradually augmented in the course of a few more months to more than 300. An additional agent, whose name is Raja Aghai, a convert from Mohammedanism, was consequently engaged by the committee at its meeting in October, and subsequently another native Christian, whose name is Peter, has been employed also. These three readers visit the domestics of twenty-five members of the society, in most cases weekly, and in one or two instances oftener. When the servants assemble, the agent reads a portion of the Scriptures and makes such observations as tend to illustrate and explain the sacred text, and to arrest the attention of his auditors to the truths declared, the instructions communicated, and the doctrines stated. That the attention of many is really drawn to the great subjects brought before them in the Christian Scriptures, is evident from the fact of the hearers frequently interrupting the readers with inquiries, and by their frequently disputing the respective merits of the Christian, Hindu, and Mohammedan religions.

"One of the members writes, 'All my heathen servants have taken to reading the Scriptures, or hearing them read, and, as they are all desirous of learning English, I am resolved on having a school-master in the house.'

"The following communication was made to the secretary respecting the reader Jane, by a lady under whose kind superintendence she is employed:—Jane reads in eight families of native Christians, and teaches three women to read. I have gone unexpectedly and found her so engaged with a little congregation of four or five listening attentively. She reads Hindustani, both in the written and printed character, equally well, so that she is a very useful agent. Her sphere of labour will soon be increased, as the families of those lately baptized are coming to reside in the neighbourhood."

The second report records :—

"Several persons who have been instructed by the Society's agents have already been brought within the pale of Christ's church by the ordinance of baptism, and attend the means of grace at the Hindustani chapel in Wellesley Square; and in many instances where Christian instruction has been communicated, individuals have become very inquisitive, and have expressed their desire to obtain such books as would enable them more fully to understand the way of salvation through faith in the Lord Jesus Christ. Among such persons nine copies of the New Testament, thirty-two detached gospels and books of the prophets, ten prayer books, and about one thousand tracts, all in the native languages, have been distributed."

In 1838, eight readers were in the service of the Society. The following is an account of the labours of two of them :—

"Raja Aghai attends at the houses of fifteen subscribers, and reads the Scriptures therein on an average to about 150 natives weekly, who in almost every instance hear the gospel with attention, very frequently ask questions upon what has been advanced, and not unfrequently hold disputations with the reader concerning those truths which are revealed in holy Scripture. In only one or two instances can it be said that the people give no attention whatever. Portions of holy Scripture, and of the liturgy, homilies, and Christian tracts, principally in Hindustani, have also been distributed to such persons as were able to read, and desirous or willing to receive the same.

"Samuel Ombika Churn attends at the houses of twelve subscribers, and therein reads the Scriptures to about 120 persons during the week."

"The late Mr. De Mattos, a native of Portugal, was a convert from popery soon after his arrival in this country from Lisbon, under the ministry of the late Rev. David Brown, at the Old church. He was engaged as a reader in 1835, with a view to his visiting the numerous families of the Portuguese with which this city abounds, many of whom continue to live in very great darkness with respect to scriptural truth. Since the time of his appointment, about three years ago, to that of his death, he has been constantly engaged in going about from lane to lane, and from

house to house, reading the word of God to numerous Portuguese families in their own language. During that time he has read the Scriptures to about seventy different families monthly, or, in other words, he may be said to have held about seventy Bible class meetings every month, reading the Scriptures, and encouraging the hearers to hold conversation upon the truths of God's holy word, and then concluding with prayer."

The Society is now incorporated with the Calcutta Church Missionary Association, and a wide sphere of usefulness is opened before it. English residents in India are proverbial for the number of servants they have. In former days, Europeans were too often in the habit of flogging and maltreating their native servants; and even now, the employment of kind language forms the exception rather than the rule. The labours of a society like the Christian Instruction Society, are calculated to remove the prejudices which many servants entertain against the Christian religion, from the conduct of their masters.

Christ Church, Cornwallis Square, Calcutta.

THIS is the first Episcopal Church in Bengal that is under the charge of a native clergyman: it was originally designed to be erected in the neighbourhood of the Hindu College, but the managers of that institution, apprehensive that it would alarm the bigoted Hindus, and lead them to withdraw their sons from instruction, waited on the Bishop and trustees, and induced them to fix the site in Cornwallis Square. They paid 1800 rupis additional in order to effect this object. The cost of the building, the church, and parsonage, has been defrayed from the Evangelical fund.[a] Connected with the church is a boarding school for native Christian boys, and in the neighbourhood an English school for heathen boys, which in 1844 contained 248 pupils. The minister, the Rev. K. M. Banerji, has had the privilege of admitting to baptism, within this church, several well-educated, talented native youth.

The Rev. K. M. Banerji was born in 1813: having studied Bengali in Mr. Hare's school, and having been invested with the *paita*, or Brahmanical thread, at ten

[a] This fund was raised at the commencement of this century for the support of an Evangelical ministry in connexion with the Mission Church, Calcutta; in 1808 it amounted to 67,000 rupis.

years of age, he was entered as a student of English and Sanskrit at the Hindu College. When fifteen years old he lost his father, whose death was hastened by his being carried down to the banks of the Ganges to die. In 1828 he obtained a scholarship in the Hindu College, and the next year became a teacher in Hare's School, and was a thorough sceptic, disbelieving both the being of a God and the immortality of the soul. A spirit of metaphysical investigation spread among the students of the College at that period, which contributed to arouse inquiry on religious subjects. The Rev. Messrs. Duff, Dealtry, and Hill, undertook to deliver a series of Lectures on Christian Evidences, to which they invited these students, but the managers of the Hindu College prohibited their attendance. In 1831 he became editor of the Inquirer newspaper, which engaged in a series of violent philippics against Hinduism, and caused great excitement; but matters came to an issue, when some of Banerji's friends threw from their house a bone of beef into the adjoining residence of a most bigoted Brahman: this so enraged the Hindus, that they rushed out to avenge the insult, and matters came to blows. Banerji received a beating, and a mob surrounded his house: his relations, in order to free themselves from excommunication, imposed strict restraints on him. These he could not submit to: he was obliged to quit his relations, and wandered about for a day without a home, as no native dared rent him a house: at last, at midnight, he found refuge in the house of a European. His mind was strongly impressed in attending a course of lectures of Dr. Duff's. Several pious laymen of the Anglican Church brought the subject of religion before him; but he remarks on his state at this time, "Religious inquiries, unlike philosophic investigations, are more connected with our moral inclinations than our intellectual

faculties, and, therefore, whatever is heard or read does not for a long time produce any practical impression on the mind." A slight attack of illness, however, roused his mind to the subject of religion, and soon after he announced in the Inquirer his intention of becoming a Christian. Many of the educated Hindus, however, thought that "he had escaped one quagmire merely to fall into another." He then became a teacher in the Church Mission School at Mirzapur, Calcutta, and was soon after baptized by Dr. Duff. In 1836 he was ordained by Bishop Wilson; on his becoming a Christian his wife had been taken away from him, but he recovered her through the exertions of Mr. Patton, the magistrate. In 1839 he was appointed minister of Christ Church. He is the author of various works in *English*—A Sermon on the death of Mohesh Chandra; a Sermon on the Missionary duties of the Church; and a Prize Essay on Native Female Education. In Bengali, Translations of the Bishop of Sodor and Man's Sermons; of the Sacra Privata; of Bishop Wilson's Addresses on Confirmation, and the Lord's Supper; Strictures on Tarkapanchanan's Answer; and some Sermons. He is the author, also, of the able articles in the Calcutta Review on Kulin Brahmanism, and the transition states of the Hindu mind.

Calcutta Prayer Book and Homily Society.

THIS Society was founded in March, 1827. It has published an edition of the Prayer Book in Urdu, compiled by Archdeacon Corrie from two versions made by G. Brown, Esq., and Mr. Da Costa. The first ten homilies also were translated into Urdu under the archdeacon's supervision. The first homily was translated into Bengali by Mr. Lacroix, of Chinsura. A grant of 300 rupis was made for translating the homily on Whitsunday into Tamul. 2000 copies of the first homily were printed in Armenian. The receipts for the first year amounted to 1124 rupis, the expenditure to 898 rupis. The immediate objects before the Society were the translation of the Prayer Book into Bengali and Urdu, and the translation of select homilies into Tamul, Armenian, Urdu, and Bengali. The Society seems to have discontinued its operations the following year.

Calcutta Society for Promoting Christianity among the Jews.

THE first annual report of this Society states :—

" The Calcutta Society for Promoting Christianity among the Jews, had its origin at a meeting convened in the Old Church Parsonage, on the first of July, 1831, for the purpose of hearing two letters, addressed to the Rev. Mr. Dealtry, by Mr. Jacob Samuel, a converted Jew, who had come to India with the hope of being useful in spreading the gospel among his brethren according to the flesh.

" In these letters Mr. Samuel stated his belief in the doctrines of the Christian religion, and his desire to promote the cause of Christ among the Jews in this place, and also his views of the method most likely to be instrumental to impart the knowledge of Christianity to this interesting people. The individuals then present constituted themselves a society, to adopt such measures as might lead to the appointment of Mr. Samuel as their agent.

" Shortly after this Mr. Samuel entered upon his labours, and the plan he has hitherto pursued has been, to visit the Jews at their own houses, and converse with them, and to preach to them publicly either in the Mariners' church—the use of which has been kindly granted to him for the purpose—or on such of the Ghats as he can find an audience on the Jewish sabbaths.

" The attendance on these public services was as good as could be expected for some time, but the prejudices of the Jews were speedily roused by a Rabbi from Jerusalem, who interdicted the members of the synagogue from attending on Mr. Samuel s preaching, or from having any communication with him."

The committee proposed establishing a school for the education of Jewish children. The subscriptions and donations to the Society from 1829 to 1831 amounted to 1636 rupis.

This Society, like many others in Calcutta, had only an ephemeral existence. There are not many Jews in Calcutta, and they are a migratory class. Considerable interest has been taken of late in the Jerusalem bishopric, and liberal subscriptions have been sent for the instruction of the Jews in the neighbourhood of Mount Sion.

Native Catechists' Widows' Fund.

THE first report of this Society, recently published, states:—

"The desirableness of having some means of providing for the wants of the destitute families of those native teachers who have laboured faithfully in the missionary field, has long been felt by many of the friends of missions in this diocese.

"It is a most painful thing to see Christian families suddenly reduced to a state of beggary, by the removal of those upon whom they have depended for subsistence; especially when they have been spending their lives in active and persevering labours in the Lord's vineyard. The liabilities to which the families of all our native labourers are thus exposed sufficiently shows the necessity of some plan being adopted to meet such cases. And the destitute condition in which native *Christians* in particular are left, in consequence of their being entirely forsaken by their heathen and Mohammedan relatives, greatly heightens the importance of such a scheme. Perhaps some persons may be inclined to think, that a large plan—one of which *all* native Christians, not merely catechists and readers and other teachers, might avail themselves—would have been preferable. Desirable, however, as this might be for some reasons, it would involve greater responsibilities, and might, at least in the present state of our missions, lead to abuse, and be in danger of cherishing a secular spirit in a manner prejudicial to the great cause of the gospel. Benevolent associations may, however, spring up in time in the individual missions, as the native Christian communities become larger.

"After mature deliberation, the following rules have been finally agreed upon by the trustees, who are glad to know, that they have met with the general approbation of the missionaries of the

Church societies in this dicoese; several of the missionary associations have already begun to subscribe. And it gives the trustees very great satisfaction to report, that already two widows, one with five children, the other with four,—the families of Peter and Shundor, (or Chunder,) catechists who died of small-pox at Burdwan in 1843, (see *Christian Intelligencer*, for July, 1843, p. 823,) —will begin to receive support from the fund on the first of next month."

Among the rules are the following:—

"That the object of the Fund be to provide pensions, at a low rate of purchase, to Missionaries or Missionary Associations on behalf of the widows and orphans of their Native Catechists and other native teachers, who have been faithful labourers in the Mission field.

"That the purchase-price to be paid to the Fund by the Missionaries or Missionary Associations for a pension be equivalent to *seven years'* amount of the pension.

"That the mode of raising the money for purchasing pensions from the Fund, rest entirely with the Missionaries or Missionary Associations; but that the following be suggested as sources:—

"(1.) Sacramental collections, regularly or occasionally.

"(2.) Collections after special appeals to the native flock, perhaps upon the occasion of the death of a native teacher.

"(3.) Small fees for ministerial offices; or fines for unpunctuality or other faults, to be agreed upon previously between the Missionaries and their native fellow-labourers.

"(4.) Donations of friends of the Mission.

"(5.) The regular payments of such well-established native teachers, as the Missionaries or Missionary Associations, (*under their own rules and regulations,*) may see fit to admit as subscribers for their own families, the compact being between the native teachers and the Missionaries or Association, not the Trustees of the Fund, who will be answerable to the Associations or Missionaries alone, according to these Rules.

"That, with a view to encourage catechists and readers to subscribe to the local *deposits* towards the purchase of pensions for their own families, the Trustees promise, in the event of a catechist's or reader's death, to refund to his widow, through the Missionary or Missionary Association, whatever sums can be declared to have been actually paid by her husband, provided the aggre-

gate of them is insufficient for the purchase of a pension, or cannot be made up by friends to the needful amount. But no refund of money deposited will be made under any other circumstances, except in the payment of pensions, according to these Rules."

In 1845 the deposits amounted to 568 rupis, and the subscriptions to the general fund to 2757 rupis.

Calcutta Church Missionary Association.

The Calcutta Church Missionary Association was founded in September, 1823, through the exertions of Archdeacon Corrie; on which occasion the following resolutions were adopted:—

"That the friends of the Church Missionary Society here assembled, deeply impressed with the call now made upon them, deem it their duty as Christians, to co-operate, as far as their circumstances and abilities may allow, with the missionaries of that Society resident in Calcutta, in promoting the propagation of the Gospel around them.

"That with this view we form ourselves into an Association in connexion with the Corresponding Committee of the Church Missionary Society for Africa and the East, to be denominated the Calcutta Church Missionary Association.

"That the objects of this Association shall be those of the parent institution; comprehending therefore whatever may tend to advance the missionary cause, according to its ability and resources; and especially to call forth the zeal of well-disposed persons in the Established Church, to support missionary exertions; to collect and disperse, as widely as possible, information connected with missionary subjects; and superintend schools for the poor native Christians, and the natives of India in general.

"That all persons subscribing statedly to the Association (to whatever amount) be considered members, and as such be supplied with a copy of the Corresponding Committee's quarterly pnblication.

"That the business of the Association be under the management of a President, Vice-Presidents, a Treasurer, a Secretary, and a committee consisting of not less than twelve laymen, mem-

bers of the Established Church, and all clergymen of the Church of England contributing to the funds of the Association, and all missionaries of the Church Missionary Society, with power to associate with themselves any friends of the Society who may be willing to collect contributions in aid of the Association."

Its early supporters included the well-known names of Corrie, Ballard, and Harrington. It encountered strong opposition in certain quarters; but this, so far from injuring, roused the zeal of its supporters, and the sum of 3000 rupis was, in consequence, contributed in one week. The receipts for the first year amounted to 4449 rupis. The objects to which the Association directed its attention at the commencement, were the grant of 3000 rupis towards erecting a Mission Chapel on the premises at Mirzapur, and the conducting of Vernacular Schools; in the latter they established quarterly examinations, in order to afford European friends an opportunity of witnessing the progress of the boys, "and by their presence supply them with encouragement to persevere."

Its sphere of labours has embraced the following departments:—

I. Vernacular Schools.—The views of the committee respecting these are thus stated:—

"The object which the Association has mainly in view, is the diffusion of Christian principles by means of Native Schools; and on this point, the committee have only to say, that that object has undeviatingly been kept in view. The general course of studies, comprises instruction in the Sacred Scriptures, along with a knowledge of reading, writing, arithmetic, grammar, and geography. The labours of the Association are intended chiefly for the benefit of the *lower classes* of the people, and it will be apparent that very little more can for the present be required for them. It probably is more pleasing and agreeable to read of those efforts which are being made on a larger scale, for the elevation of the human mind; and the Christian heart cannot fail to rejoice

at all right efforts towards such an end. But the humble operations of primary schools, are not less useful *in their way;* their aim is the inculcation of right principles, and the communication of useful knowledge: their design is the instruction of the *poorest* and *most ignorant classes* of society."

The Association carried out its system of Vernacular Schools to a wide extent; it had about twenty schools at Baraset, Budge Budge, Dighipara, Raspungi, Takurpukur, Bayala, Pataldanga, Simla, Bhag Bazar, in all containing about 800 children in daily attendance. The number of the schools in connexion with the Association is now far less than formerly. The committee state as the reason:

"When these schools were first established, they were thronged by native boys anxious to obtain a better education than they could upon the old system pursued by the native sircars; they consequently were the means of making the first great inroad upon that uncultivated mental field which now engages the attention of so many moral cultivators. It would have been in vain to commence teaching English at the time these schools were first established, and the instruction communicated in them produced, in a great measure, perhaps, that general desire for a liberal education which is now happily so prevalent."

Schools of the Association, in 1847, were in operation at Maniktala, containing forty pupils; Agarpara and Panhatty, 114; Rajahat,[a] 130; Baraset, 70. In order to check the evil arising from the schools having been exclusively taught by heathens, the following plan was adopted:—

"Each of the schools still continues in the charge of the sircar, and is attended daily by a native Christian, with a view to examinations being taken, and instruction in the Holy Scriptures

[a] In 1843, Khailas, a Kulin Brahman, who was educated at the Rajahat School, was baptized; he is now a teacher in the Church Mission School at Dum Dum.

given. The examination of the boys in Bengali grammar is taken as formerly by the pandit, but a well-instructed native Christian is sent daily to take their lessons in the New Testament, the Book of Psalms, Ellerton's Dialogues on the Scripture History contained in the Book of Genesis, and the first and second Catechisms. By this means, the boys and their parents get familiarised with Christian teachers, and are much better instructed in the Christian Scriptures than they would otherwise be."

These schools have not been without fruit in respect of conversions. We give one instance as mentioned by the Rev. T. Sandys:—

"Sept. 19, 1831.—A young man, whose name is Nabin Chandra Ghose, applied to be received as a candidate for baptism. I found him very serious, and well acquainted with our Christian books, especially those read in our schools. On inquiry, I found he had been educated in the Church Mission School at Tantania, in the Rev. J. A. Jetter's time, and subsequently had learned a little English at Mirzapur, under the Rev. I. Wilson. Samuel, one of our teachers, brought the youth, and stated that he had long known him as being desirous to embrace Christianity. The youth seemed of a humble yet firm and decisive character, and said that he had fully come to the determination of being a Christian, because he was fully satisfied that only by being so he could go to heaven.

"Sept. 24.—This morning, some relatives of the youth Nabin Chandra Ghose, who came to me on the 19th, and whom I had sent with our native Christian, Samuel, to Raspunge, came to inquire for him. They said that the people of their caste blamed them very much for having let their relative go amongst Christians. I told them that I had sent him to Raspunge; but on recollecting several instances in which inquirers had never been heard anything more of, when their relatives obtained possession of them, I thought it best to convey him from Raspunge to another village privately; and accordingly sent a native Christian for that purpose. Cases have frequently occurred in which young men have been very cruelly treated by their friends, when they have manifested a desire to be Christians. It is customary to tie the hands, and to throw the individual into confinement for a considerable time. Samuel, the catechist, mentioned above, was

confined by his father three times, and once sent away to Bankuah, before he was baptized.

"Sept. 26.—Thought it advisable to have the youth Nabin Chandra Ghose, brought to Mirzapur, in order that his relatives might not obtain possession of him against his will. After his arrival, while it was yet dark, two of his relatives came again, and stated that it was their intention to fetch him away from Raspunge. I supposed that, when they discovered he had been removed from that place, they would come with others of their caste, and make a disturbance: I therefore obtained the Archdeacon's advice, respecting the course I had better adopt in that case. He said, that all would depend on the young man's firmness; and that he thought, if he still continued firm in his determination to be a Christian, I should do right to protect him from his relations. The Archdeacon came down to Mirzapur in the evening, when I introduced the youth to him. After examining the young man as to his knowledge of Christianity, and his reasons for wishing to embrace it, he advised me to baptize him speedily, as in that case his friends would look upon him as irrecoverably lost, and would cease troubling themselves or him any further on the subject. It often happens in India, that if a convert embraces Christianity, he must forsake father, mother, brothers, and sisters, all his relatives and former connexions, and sometimes house and lands, for the sake of the Gospel; by which means the converts are necessarily thrown upon us for support and protection, till we can procure situations for them, whereby they may obtain their livelihood. I purpose, by God's blessing, to baptize this youth on Wednesday next, in the presence of the congregation.

"Sept. 28.—At seven o'clock, our Christians assembled in the chapel, to witness the baptism. The Archdeacon came down to the Mission House a little before that time, and again spoke with the young man, respecting his knowledge of Christian doctrines, and his motives for wishing to be a Christian. His answers were very appropriate, and showed that he had not offered himself without consideration. While he acknowledged his own inability to walk in all things as a Christian should do, he expressed his desire, in dependence on the grace of God, to do so to the utmost of his power. We proceeded to the chapel, where I administered the ordinance of baptism, and received him into the Christian Church by the name of Mark. It is encouraging to know that

Mark, when a little boy, learned to read Bengali in one of the Church Mission Schools; and subsequently he learned English in the school on the Mission compound. He is the first young man educated in our native schools who has thus come forward and boldly declared his determination to adhere to the truths which he had been taught."

The following remarks were made in a native newspaper, on the occasion of his baptism:—

"Last Wednesday, Babu Nabin Chandra Ghose, the youngest son of Bholanath Ghose, a Kayastha, residing at Potuldunga, forsaking his own religion, made a profession of Christianity, under the instruction of the missionaries at Mirzapur. Alas, the evil of our times! Although a Hindu, he sits in the same seat with the English, and cheerfully and unhesitatingly feasts upon forbidden wine and flesh. We conclude, therefore, that there must be some evil in the birth of such persons, otherwise how could they give themselves to such practices!"

II. The Christian Instruction Society has been taken into connexion with the Association. The twentieth report states:—

"It was mentioned in the Report for 1843, that the Christian Instruction Society, the object of which was to send forth native Christian readers, to read and explain the Scriptures to the servants of families in Calcutta, had been taken into connexion with the Association. The Committee are happy to report that this branch of the work has been diligently pursued during the year. There are now three readers employed by the Association in this department of labour. William, a converted Hindu, who was baptized at Mirut by the Rev. Mr. Proby, reads to the servants of twelve families. His hearers amount to 150. Ahmed Masi, a converted Musalman, who was baptized at Benares by the Rev. Mr. Smith, reads to about 170 servants, belonging to sixteen families; and Isaac, a converted Jew, who was baptized in the Old Church by the Rev. Mr. Thompson, reads in six houses to about fifty individuals. Thus, by means of the agents of this Association, nearly 400 of the servants employed in Calcutta are brought every week within the sound of the Gospel. This must be a cause of rejoicing to every Christian. Several new appli-

cations for readers have been made during the year; and the union of the Christian Instruction Society with the Association seems to have promoted the interests of both institutions in no small degree."

The twenty-second report mentions respecting it:—

"There are two readers connected with this branch, viz. William and Ahmed, who have carried on their labours with regularity, and it is hoped with usefulness, during the year. William visits thirteen families every week, and reads and expounds the Holy Scriptures in the Hindustani language, to the native servants. Ahmed attends twelve families weekly, for the same purpose. These readers also continue to employ themselves usefully in distributing portions of the Holy Scriptures and religious tracts, and in holding conversations upon religious subjects among the native population. One servant, who had regularly heard the Scriptures read for some time past, has recently been baptized and received into the Christian fold, at the Old Church."

III. A Mission Library has also been formed by the Association, in order to diffuse information respecting missions among its subscribers. Among its books are the following:—

"Noel's Christian Missions, two copies; Rhenius' Memoirs; South Indian Missionary Sketches, Part II.; Selkirk's Recollections of Ceylon; Schoon and Crowther's Niger Expedition; The Tahitians, or Christianity in the South Seas; Walker's Missions in Western Africa; Weitbrecht's Missions in Bengal, three copies; Wilkinson's North India Missions, three copies; Williams' Missionary Enterprises."

Another plan, with the same object, was adopted:—

"With the view of giving information about missionary operations, and of exciting a deeper interest in the cause of missions, among the Christian inhabitants of Calcutta, the Association has undertaken to circulate gratuitously 150 copies of 'The Church Missionary Gleaner,' an interesting little periodical published in London monthly. This, the committee feel, will be a charge on their funds."

IV. A Boarding School for Christian children was established in 1831—

"For the purpose of 'training up the children of the native Christians in the knowledge of the doctrines and practice of the duties of Christianity.' In the first year of its existence it contained only thirteen boys; in the second, the number had increased to fifty, which is to be accounted for by the fact, that in consequence of the famine of 1833, a great many destitute orphan boys were sent to the school by the magistrate of Balasore and other persons. In the report for 1835, the committee expressed a hope that 'the Christian Institution in connexion with the establishment at Mirzapur, would be the means, at no late period, of preparing Christian youths as teachers, and helpers in other respects to the cause of native education;' and it is gratifying to know that this hope was not altogether a delusion, for at the present time there are six young men acting as teachers in our English Missionary seminaries, who have been educated entirely in this Christian Institution; and three others, who form a monitor's class, will soon be fit to enter on the same work. In 1836, the school had considerably increased, for the report states that there were then sixty-five children supported, clothed, and educated at the expense of the Association; about one-half of these were the children of native Christians, the other half were orphans, and thirty-six of them were studying the English language."

In 1847, the number of scholars, with their studies, were reported as follows:—

"It now contains twenty-seven pupils, six of whom attend the English school on the mission compound, and twenty-one are learning Bengali, and have recently commenced English also, in the Institution. The remaining two youths of the first class read the Holy Scriptures, Paradise Regained, Taylor's Ancient History, Russell's Modern Europe, and Butler's Analogy of Religion; algebra and geometry. The second class of four boys, have read the whole History of Bengal, Poetical English Reader, No. 1, Lennie's English Grammar (the second time) and Second Geography, and are in the Rule of Three in Arithmetic; and in Bengali they read the Bible, Keith's Grammar, Fourth Instructor, and Tucker's History of the Jews.

"Twelve of the pupils who were in the school a year ago, have since that time left the school. *Two* of them, Daniel and Joshua, have become teachers in the Mission School at Agurparah, where they have conducted themselves satisfactorily. *Two*, Jacob and Timothy, have become servants to native Christian teachers, who have been brought up in the school. *Three*, viz. Mark, Anthony, and Obhoy, made no satisfactory progress in their studies, and evinced no desire to do so. They were therefore not permitted to remain longer in the school, partly that they might seek employment for their support, and partly to prevent the contagion of their example;—of these, Obhoy is engaged as an assistant to his father, an agriculturist, and the other two are still unemployed. *Two* have been learning the business of compositor in a printing office; *one*, Matthew, is servant to the Rev. J. F. Osborne, and two were removed by their relatives, when they had made but little progress."

V. This Boarding School is partly incorporated into what is now called the Mirzapur Institution.

"The English School on the Church Mission premises, under the superintendence of the Rev. James Long, has been taken into connexion with this Association during the past year, and is now supported by it. The number of boys in the school amounts to about 300. The Committee are pleased to find that the efforts of the Vedantists have not affected the school, but that, in point of attendance, it is now on as efficient a footing as it ever was. The instruction afforded is based on Christian principles; and the subjoined statement will show the course of instruction pursued in the respective classes.

"STUDIES OF THE MIRZAPUR INSTITUTION.

"*1st Class.*—Bible—Butler's Analogy—Campbell's Pleasures of Hope—Taylor's Ancient History—Euclid—Algebra—Composition.

"*2nd Class.*—Horne's Evidences of Christianity—Bible—Cowper's Poems—Goldsmith's England—Goldsmith's Rome—the Second Geography—English Grammar—Outlines of Etymology—Euclid and Arithmetic—Introduction to Mechanics and Astronomy.

"The Committee have to state that the first Monday of every month is fixed for the examination of the studies of the past

month; and they would here remark that the attendance of friends on such occasions is considered very desirable, as calculated to afford encouragement to the students, and as bringing under observation the working of a very important department of the Association's labours."

The attention of the Society is directed more to this English school than to the vernacular ones; for of the latter the result of experience has been less favourable.

"The advancement of the pupils has been much prevented by many being obliged to leave school at an early age to seek employment, and others leaving early to learn English. The studies of the boys are similar to those of the other schools. The very prevalent desire of the natives in Calcutta to learn English, in a great measure prevents the vernacular schools attaining the standard they ought to do, for it generally happens that, as soon as a pupil has become enabled to read and write Bengali, he abandons the study of it, and seeks admission into an English school. Even in this case, however, the operations of the Association are beneficial, inasmuch as thereby many children are encouraged to commence acquiring an education in their own language, and, having made some progress in the study of that, a desire to learn English arises in the mind, and is in many instances carried into effect, by the pupil obtaining admission into an English school."

VI. A Girls' School has from the commencement been supported by the Association, and has given Biblical instruction to many native females, who now, in their influence over their husbands and children, show the benefits of what they have received.

"The pupils are the daughters of native Christians in Calcutta and the southern villages, who, in order to ensure their regular attendance and efficient progress, are boarded on the mission premises, being placed under the immediate charge of the catechist, John Muttoor, and his wife.

"The *First Class* of six girls read in Bengali—the New Testament and portions of the Old—the Fourth Instructor—Geography—and Bible and Gospel History. They have committed

to memory the first twenty-three Psalms—the Collects for all the Sundays in the year—and the Church Catechism—also, the geography of the four quarters of the globe, with enlarged details of Palestine and Hindustan, sixty-six pages 12mo.—and the whole of the Catechism of the Bible and Gospel History, 100 pages. This class also reads Scripture Lessons in English, and has committed to memory all the Divine Songs of Dr. Watts. They also write on slates."

VII. PREACHING CHAPELS have been erected at the expense of the Association in the neighbourhood of Mirzapur.

The subscriptions to this Association, which amount to more than 4000 rupis annually, have been raised through the agency chiefly of the lady collectors; and it has received much valuable aid from various members of the East Indian community.

EDUCATIONAL INSTITUTIONS.

European Female Orphan Asylum.

Lushington states: " This most interesting institution owes its origin to the vigilant benevolence of the Rev. Mr. Thomason. The destitute condition of the female orphans of European soldiers belonging to king's regiments in this country, having attracted his notice and commiseration, Mr. Thomason took an opportunity of calling the attention of the public to their generally distressing case, and pointed out the ignorance, neglect, or cruelty of which, at their tenderest age, they were, too frequently, the victims. That, deprived of their natural protectors, and left to the casual mercy of successive individuals, if they happily escaped the dangers of infancy, they were then constantly exposed to the corrupting influence of scenes of profligacy, until arrived at maturity, and familiarised with vice, they irrecoverably gave themselves up to dissolute habits. To preserve such friendless children from contamination, and to afford them the advantage of kind treatment and decent education, Mr. Thomason proposed to the community the establishment of the Female Orphan Asylum.

In the confidence that encouragement would be given to the plan, ten female orphans were taken from the 66th regiment, and placed, on the 1st of July, 1815, under the care of a mistress, in a house on the Circular

Road; and the public sympathy, aided by the allowance of three rupis per mensem, granted by Government for each orphan,[a] soon provided the means for a permanent establishment. Donations and subscriptions poured in. Within two years from the period above mentioned, nearly 14,000 rupis had been received in donations, and above 7000 in monthly subscriptions. An additional number of children having been admitted, it became necessary to remove them to a new situation, the premises originally occupied being now too small for their accommodation. The managers of the institution, therefore, encouraged by the countenance so liberally manifested by the public, ventured to purchase, on mortgage, a capacious house and grounds for the sum of 37,000 rupis. The number of children was at this time augmented to twenty-six; within a year it rose to thirty-four, most of them of a tender age, one having been received at the age of fifteen days, and another before she was a week old. The list has continued to increase until it has risen to seventy-six."

Mrs. Sherwood established the first Regimental School in India, for the daughters of soldiers, at her own expense: her success was so great, that the plan was adopted by Government, and thus a class of Europeans was trained up, "who took root in the country."

This institution has been greatly indebted to the zeal and benevolence of Bishop Middleton, Sir J. Nicolls, Lady Bentinck, and Mrs. Dealtry. The annual expenditure averaged about £1000, and the number of children has been about sixty: during the last twenty years the number of deaths in the institution has not exceeded twenty-four. Some of the pupils have been useful as teachers in native schools, others as servants to ladies, and many have been married to respectable

[a] This allowance was afterwards commuted for a consolidated donation of 200 rupis per mensem.

tradesmen in Calcutta. Application has been made to England for the services of a married clergyman, who, besides being chaplain to the asylum, would also have a parochial charge in the neighbourhood. This institution sustained a severe loss in 1834, in the death of the Rev. J. Edmonds.[b]

[b] He attended it twice a-day, and was indefatigable in his exertions among the pupils. Mr. Edmonds has been called "the soldiers' friend," and no man in Calcutta has ever been more useful among that class of persons; he sympathised with them, and, from his own past experience, could appreciate their difficulties and their temptations. Mr. Edmonds went to Africa as a missionary along with Dr. Vanderkemp, and afterwards proceeded to Calcutta, where he was appointed by the Rev. D. Brown to the Free School.

St. Paul's School.

THIS institution was established in 1846, when the following prospectus was issued:

"The Calcutta High School, which was established in 1830, and which, for some years, gave promise of success, has, for the last few years, been gradually but rapidly on the decline, insomuch that the Committee have been obliged to come to the painful determination of closing the school, and, according to the terms of the trust-deed, of ceding the property into the hands of the Venerable the Archdeacon.

The failure of the High School may be attributed to three causes:—

1st. The want of an endowment, which the founders of the school, from the beginning, declared to be essential to its success, as indeed it has proved to be; because, from this want, it has been out of the power of the Committee to provide a rector and masters, qualified in all respects for the institution.

2ndly. The absence of a sufficiently defined principle, which has occasioned the school to depart farther and farther from the design of its founders, and has considerably diminished its efficiency.

3rdly. The establishment of large schools, enabled by endowment and other means, to give instruction on lower terms than was practicable in the High School, viz., La Martinière, St. Xavier's College, &c.

For these reasons, the High School has failed; and its buildings, with other property, are in the hands of

the Archdeacon. The object of this prospectus is to draw the attention of all who are interested in sound education throughout India, to measures, which the Archdeacon, and the clergy whom he has consulted, feel to be a matter of the highest moment.

The growing importance of the British possessions in the East, and the rapid and continual increase of the Christian population, demand that education should be conducted on a higher scale than has been hitherto required. As countries grow in importance and civilisation, there is always a demand for superior education; schools gradually give rise to colleges; and the day cannot be far distant, when a college for granting degrees must be established in this country.

India will not, any more than other countries, always look elsewhere for her clergy, her barristers, her physicians, and her surgeons. But, before a college can be of any real service, schools must be established, to prepare young men for those higher branches of education, which are embraced in a collegiate course of study.

Such a school the High School was intended to be, but it has failed; and it is felt, that now is the time, when an institution of a higher grade, and upon a firmer basis, ought to be established.

For the carrying out of these objects, it is proposed:

1st. To procure a duly qualified head master from one of the universities of Oxford, Cambridge, or Dublin.

2nd. To form a Boarding Establishment, under the immediate superintendence of the rector, or one of the masters.

3rd. To conduct the school on the principles of the Church of England, and to place it under the immediate supervision of the Bishop, the Archdeacon, and the clergy.

To effect this, a great effort will be necessary, inasmuch as large funds will be required, and therefore this

appeal is made to the clerical and lay members of the Church of England; and, considering that there is at present no public school in this diocese, based and conducted upon the principles of that Church, it is confidently hoped that they will come forward, and, both by their contributions and exertions, aid in the establishment of a school, which may at some future time take the same position in India, as public schools in England.

FUNDAMENTAL RESOLUTIONS.

1st. That a school be established, on the principles of the Church of England, and be called St. Paul's School.

2nd. That the object of *this* Institution be, to provide a suitable education on the most moderate terms, and, at the same time, to maintain the connexion between sound religion and useful learning; and, for this purpose, instruction in the doctrines and duties of Christianity, as taught by the United Church of England and Ireland, shall be given, in combination with a literary, scientific, and commercial education; and, with a view to the permanence of the Institution on this basis, all the masters, (except the teachers of Oriental literature and the foreign modern languages,) shall be members of the Established Church of England and Ireland.

3rd. That the course of education shall include the Classics, English Literature and Composition, Geography, Civil and Ecclesiastical History, Modern Languages, Mathematics, Natural History and Philosophy, Drawing, and such other useful learning as the Committee, hereafter appointed, shall, from time to time, determine.

4th. That the Office-bearers and Committee of Management consist of Clerical and Lay members of the Church of England, being shareholders; the clergy, resident in and near Calcutta, (thus qualified,) being *ex-officio* members, and six lay members being selected by the body of shareholders from their number.

5th. That, in order to carry out this scheme, a sum of money be raised by transferable shares of 200 rupis each.

6th. That the gentry be invited to give donations, in furtherance of the same object.

7th. That, with a view to ensure permanence, the amount raised by shares and donations be invested and allowed to accumulate, until a sufficient sum be raised for the endowment of the

head-mastership of the School; that, should the plan of endowment not be successful, all donations to the Endowment Fund be returned to the donors or their executors; and that, on the closing of the accounts in this event, the funds be divided among the shareholders, according to their respective shares.

8th. That Day Scholarships, to be held for a period not exceeding seven years, be founded, in the ratio of one scholarship for each original certificate of eight shares, or for any three holders of three shares of original certificates, and the privilege of nominating to them be possessed by those shareholders, in the order in which they have paid for their shares.

Any Society or individual presenting or bequeathing not less than 10,000 rupis to the School, or funding the same, and appropriating the interest of it to the use of the School, shall be entitled in perpetuity to have one youth boarded, clothed, and educated, free of all expense. The right of nomination to be secured to the party or parties investing such a sum, and to their heirs, executors, administrators, and assigns in perpetuity.

9th. That, as it must necessarily take some time to raise the sum necessary for the endowment, and it is desirable that the School should open with as little delay as possible, a sum of money, to the amount of 9600 rupis, be raised by annual, quarterly, or monthly subscriptions, in order to provide for the salary of the head-master for two years, at the rate of 400 rupis per month.

10th. That all privileges, recorded in favour of shareholders, subscribers, and donors, commence from the opening of the School.

HENRY THOMAS, *Secretary*."

The Rev. J. Kidd, of Oxford, is the principal.

The statistics of the school in 1847 were as follow:—

East Indians, sixty-six certain; Armenians, twenty-one; Jews, two; Parsees, two; Mohammedan, one; Roman Catholics, about one-sixth; Europeans, (not all quite pure) fifty-one; Number of boys whose parents reside in Calcutta, 128. Most of the remainder come from Penang to the east, and not from the Upper Provinces.

Number of boarders, forty-seven, none but Christians; fifteen learning Greek.

Sent three boys to Bishop's College between March, 1846, and March, 1847.

The average age of the boys is twelve. The parents are chiefly clerks employed in Calcutta, and indigo planters.

Calcutta Infant School Society.

An Infant School Society was founded in 1833, at the episcopal residence, Calcutta: the Governor-General was elected patron, a committee of thirteen clergymen and eleven laymen was appointed, and application was made to England for a master and mistress. In the course of four months, 4563 rupis were subscribed to the object. Mr. and Mrs. Perkins were sent out from England. In 1835, an examination of the pupils of a model infant school, which had been opened in Calcutta, was held at the Town Hall, at which the Bishop presided, and expressed himself greatly pleased at the progress made by the children from the age of two to five. Mr. Perkins was engaged in training masters and mistresses for other schools. The second report states:—

"In July, 1835, an attempt was made to apply the system to native infants, through the medium of the English language, as mentioned in last report. After a few months' trial, however, it was found to be an unsuccessful mode of instructing native children of so tender an age. The Committee appointed two of their number to report as to the cause of the failure, and, as it had been necessary to relinquish the school, requested them to institute an inquiry, in order to ascertain whether any other mode of teaching native infants could be adopted, with a prospect of success. The report of these gentlemen suggested the propriety of re-establishing the school, and conveying the instructions of Mr. Perkins, through the medium of a native teacher, in the

Bengali language. This was accordingly acted upon with as little delay as possible. A native teacher was engaged, lessons were prepared by Mr. Perkins, and the names of the objects or figures represented in the Lesson Cards printed in Bengali characters. This school was opened on the 1st May last, with an attendance of seventeen children; but after going on for three or four months, with a fluctuating but generally small attendance, it was found that the native teacher, employed under Mr. Perkins, took no interest in the system further than as it afforded him a means of augmenting his income by bringing to this school a few children whom he taught elsewhere, and for whose instruction he was otherwise paid. It also became apparent that the situation was not one in which any considerable number of native children could be collected, and the Committee resolved to try another school for native infants exclusively, under somewhat different arrangements, and at first more entirely under Mr. Perkins's personal management in the Chitpur road. A favourable locality having been discovered, the use of a school-room belonging to Babu Gourmohun Addy was kindly and gratuitously offered to the Society. Mr. Perkins opened this school on the 23rd of November last, with an attendance of twenty-eight children between two and seven years of age. Since the commencement, the attendance has gone on gradually increasing, and the average number of children who come to the school daily is now between seventy and eighty, while the names on the list amount to about 140 children, and the place has been found too small to contain them with comfort to the teacher at this season.

"During the past year, six young men have been instructed by Mr. Perkins, sufficiently to enable them to take charge of small schools, only one of whom has been as yet employed in infant education. The state of the funds has quite prevented your Committee from establishing more schools in different parts of the city and suburbs of Calcutta, and consequently it has been impossible to turn the services of such of those young men as were available, to any account; they have therefore been obliged to turn their attention to other avocations."

The subscriptions and donations for 1836 amounted to 4726 rupis.

"The object of the Infant School system is to form the habits, and to instruct the mind, at a period when our natures are most

ductile, and most easily impressed with either good or evil; and by the influence of early instruction, communicated very much in the form of amusement, and thus rendered a source of pleasure, we may hope the matured man may be rendered subservient to the great objects for which he was created—constituted a happier being in this world, and fitted for more exalted capabilities of enjoyment in the world to come."

In 1839, the Society was dissolved, owing to the removal of Mr. Perkins from Calcutta, and the want of a proper person to superintend the working of the system.

Calcutta Ladies' Society for Native Female Education.

THE condition of Hindu females has been often depicted by Europeans: we shall give a description of it now from the pen of a *Hindu,* read at a meeting of the Society for the Acquisition of Useful Knowledge, held in the Sanskrit College Hall, Calcutta, January, 1839. It shows that the educated natives are awaking to a feeling of the degradation of their women.

"Woman, who was allotted to man as his inseparable companion during his journey through life, to participate his dangers and sorrows, to alleviate his distresses, and share his joys and happiness, leads indeed a wretched life in this country. Penned up in her eternal prison-house, she is doomed to pass her days in misery and confinement. Condemned to moulder away her fair form, which is all delicacy, under one cheerless sun, and among the self-same objects that greeted her eye when she first saw light, she is sentenced to perform all the degrading offices of a cook and a scullion at once. Her occupations during the day are confined to those of a low menial. A Hindu woman rises early every morning, and, after performing all the servile functions of a common drudge in civilised countries, such as sweeping the house, and cleaning the metallic vessels and dishes that are used by the Hindus instead of china ware and glass, as by the Europeans, she bathes herself; she then goes to the kitchen, and cooks for her husband and relatives.

"The Hindu men suppose women were born only to minister to their comforts and luxuries, and consider that man is absolute

lord not only over the fishes of the sea, the fowls of the air, and the beasts of the forest, but over the female world. The husbands look upon their wives as household slaves, and treat them with a degree of superciliousness, which even the sultan of Turkistan does not show towards his meanest serf. Indeed, it inspires one with mingled emotions of pity and indignation, to see how they trample upon women—'those sweet flowers, that are placed here to heighten the complexion of nature.'

"The only ambition which they seem to be actuated by, is to gain the name of a *good cook;* and indeed she is looked upon, in the limited circle in which she moves, as a woman of no ordinary accomplishments. They are entirely destitute of all those refined, intellectual attainments, which render woman doubly amiable, makes her society a delightful refuge from the thrall and tedium of business, and adds double force to the resistless and captivating charms of beauty."

Among the difficulties which the cause of Female Education has had to contend with in Bengal, the early marriages of the females are among the most prominent, as injurious to both males and females. We give, from the "Hindu Intelligencer" of 1847, a letter written by a native showing the evils of this: he writes:—

"I am by birth a Brahman of the order called Kulin, a set of men remarkable for the abominable crime of polygamy. At the early age of fifteen, when I had but just acquired some of the rudiments of science, I was forced by my father, the venerable author of my present miseries, to marry a girl of thirteen. Two years after my marriage, I left school, having signalised myself as an uncontrollable truant and a rich blockhead.

"Let not your young readers, Mr. Editor, to whom the possession of a sweet companion appears as 'the foretaste of the joys of heaven,' think this change in my character as strange or unnatural; for who is there that, having once tasted the mysterious sweets of love, can make up his mind to retrace the arduous path of learning? The next year I became the father of a son; and my poor fond old father, on whom I so long depended, without at all thinking of the future, departed from this world, leaving me exposed in a 'sea of troubles.' From this time, fortune has never smiled upon me. I am now below twenty, and

the father of a family, in the most wretched condition imaginable. I am destitute of learning, destitute of friends, destitute of money; in a word, destitute of every comfort that makes a man happy in society.

"I cannot refrain from bursting into tears, when I reflect on the wretched condition in which my countrywomen are sunk, and the brutal treatment they receive at the hands of their husbands. As woman is extracted from man, or composed of 'bone of his bone, and flesh of his flesh,' so ought all men to love their wives as their bodies. He that loveth his wife, loveth himself; but it is strange to say, that the people of this land of superstition and prejudice, instead of nourishing and cherishing their own flesh, hate it entirely.

"A wife among our companions is considered in no other light than an object of cupidity, and a tool for performing the drudgery of domestic offices. Hence, no sooner is a Hindu married, than he thinks himself blessed, not because he is coupled with a being to whom he could impart the secrets of his heart, and get the worldly calamities to a certain extent mitigated, by enjoying her companionship, but because he is supplied with a person through whose agency he is enabled to discharge the duties of a sweeper, a cook, a scullion, and a water-bearer. And it is shocking to relate, that the slightest negligence of one of these many works, is visited with heart-burning, scoldings, and sometimes with correction. How people, like other earthly favours, abuse this 'Heaven's last, best gift,' I am at a loss to think! Women are naturally of a delicate frame, and their heart is kind and guileless, but the menial labours to which they are subjected, and the moral darkness in which they are suffered to remain in this country, produce contrary effects on the functions both of their bodies and minds. Though they are equal, nay, in some respects, superior to men, especially in memory and docility, still they are cruelly prohibited by their ill-judging parents and guardians, from cultivating their mental faculties, under the false impression and bugbear, that, in the event of their gaining acquaintance with letters, they will lose their husbands, or find opportunity to carry on amorous commerce with foreign lovers, by means of written intimations. How fallacious and absurd are these grounds of objections to female enlightenment, a person possessed of the smallest amount of common sense can easily perceive. On the contrary, the denial of education to them

is the cause of more than half of the crimes with which they are charged—

'A soul without instruction, like a pile,
Without inhabitants, to ruin runs.'

"Our enlightened young bábus talk of this and that, and make much noise, in and out of the metropolis, respecting the reformation of religion, manners, and customs of their fatherland, and in furtherance of which they spare neither labour nor money; but what have they yet done in regard to the moral regeneration of the females of their native soil? They may possibly say, in reply, that there is no unanimity among the Hindus, consequently they find none to co-operate with them in this noble undertaking; but what obstruction lies in the way to their educating their own families, over whom they have every control? If they will but commence education with their respective female kindred, then the evil complained of will gradually be removed. For my part, I would hail the day with real pleasure, on which I shall see our oriental females benefited by the lights of education, become polished in their manners, habits, and worship, in common with their occidental sisters, the one true and living God, in whom 'we live and move and have our being.'

"I conclude this letter, by presenting to the public the following remarks, illustrative of the daily duties which the unfortunate women of this country are obliged to perform.

"A Hindu woman rises from her bed early in the morning, in the midst of the repetition of the names of some of the popular deities, that the day may prove auspicious to her. She occupies the first part of the morn in sweeping and cleaning the different chambers of her husband's house, and in washing the kitchen utensils and copper basons used in the worship of the domestic gods. At eight she performs her bathing, and after spending a few minutes in devotion and prayer, makes preparation of things necessary to culinary purposes, and then engages herself in cooking. Whilst she is thus engaged, if her child cries, there is none to quiet him, so that she is constrained, much to her inconvenience and trouble, to attend to double duties, the dandling of the infant and the supplying of fuel to the hearth. When the victuals are dressed, she distributes them to the male and female members of her family successively, and what remains after this distribution she takes for herself. It is also necessary to remark, that the best portion of the food is allotted to the males, and the

worst part is reserved for the females. After the dinner is over she resumes the irksome office of cleaning the dishes and other vessels pertaining to the kitchen. Then comes her time of relaxation, which lasts about an hour. Between 4 and 5 P.M. she goes to a neighbouring tank, to perform the act of washing her body, and, in return, brings a jar full of water, with which she cleans the rooms of her house in the same manner as she does in the morning.

"Before the night falls, she becomes busy in preparing the wicks of her house-lamps, and decking her own and her husband's bed. In the evening she gives herself up to meditation and prayer. When that is done, she again involves herself in cooking the night's repast, which being ready, she disposes of like the day meal; soon after this she goes to the pantry, and inspects what part of the provisions is consumed, and what is left for future use. If she sees any of the necessaries, such as oil, salt, &c., is wanting in the store, she reports it to her consort, for a supply for the morrow.

"Prior to her retiring to rest, she awakes her child to give him nourishment. She then paints his eyelids with *kájal*, or a kind of black substance, that the little infant may not be seized with watery diseases in his eyes, and then lulls him to sleep.

"When the child is put to sleep, she retires, amidst the invocation of the tutelar gods: she then prays to her Ishtadeb, or the god whom she particularly adores, to protect her little one, her husband, and herself.

"AN EX-STUDENT OF THE HUGHLI COLLEGE."

The Ladies' Society for Native Female Education was established in 1824, at the suggestion of the Committee of the Church Missionary Society. Great success had been previously obtained in the instruction of females, through the indefatigable exertions of Miss Cooke (now Mrs. Wilson).

The Marchioness of Hastings afforded great encouragement to the establishment of these schools; she not only patronised them at the commencement, but gave work to be done by the children, and a few days before her departure from India, visited in person most of the

schools, inspected the classes, commending those who had made the greatest proficiency, and encouraged them by rewards. The parents were much attracted by her ladyship's goodness, in visiting lanes and gulleys, where Europeans are scarcely ever seen, and were won by her kind and condescending notice of their children. In June, 1824, a general examination of the first and second classes of all the female schools took place, at the Mission House at Mirzapur. When public notice was given, it was not known that the day fixed for the examination was a noted Hindu holiday; a very small attendance was consequently expected: in this instance, however, the children were allowed to do as they pleased, and out of one hundred and twenty requested to attend, not more than ten were absent, five of whom were ill. The first classes were able to read with ease "the Tract on Female Education," by a learned pandit, rather a difficult book, from the number of Sanskrit phrases in it. Others read in books of fables, and in Watts's Catechism, translated into Bengali; their needlework was then shown, and the composure and seeming delight with which the little creatures went through the task, seated at the feet of their kind patronesses, much exceeded what had been anticipated. Rewards were distributed, from a stock left by Lady Hastings. Seventeen months previous to this examination, none of these children, nor the young women who had qualified themselves as teachers, knew a letter of the alphabet, nor could they have been persuaded to enter the house of a European. The idea of learning to sew they reluctantly received, regarding it as degrading; but, after a time, the inquiry was, "What, no work to-day?" This altered feeling was more or less apparent; a girl, eleven years old, began to instruct her two elder sisters at home; and, in another quarter of the town, a child of the same age taught her little sister,

who was only six years old, to repeat nearly the whole of Watts's Catechism.

In December, 1825, the female children were examined in the Church Mission Library, Mirzapur: specimens of needlework and writing were exhibited, which afforded very pleasing testimony of their improvement, and it was with peculiar pleasure that one little girl, about three years old, was observed, when brought to Lady Amherst, to repeat correctly the Lord's Prayer in her own native language; others had committed to memory the commandments, and several could repeat correctly the whole of a little book on the Principles of the Christian Religion.

Mrs. Wilson furnished the following observations on the course of the labours of the Society: "The children afford us, on the whole, much gratification, and make tolerable progress, and could they be placed under Christian teachers instead of heathens, no doubt they would be more regular in their attendance, and make corresponding improvement. I believe our Female Schools are doing much in a general way towards bringing us better acquainted with the Hindus; and not only are the prejudices against teaching females giving way, but a very decided preference is now manifested in favour of the object. The parents of the children are chiefly poor, and always ignorant. Calling, the other day, at a school, I was delighted with two little sisters, one four, the other five years old; they stood up, as if to exhibit their attainments, and repeated several little hymns which they had committed to memory. On my remarking they were good children, and, by coming to school every day, would soon read well, the people observed, 'And their parents are very wise, for they say, if the girls do not come daily, we are to fetch them and beat them.' I generally find the teachers very inatten-

tive to their work, and have not more than two or three whose word I can believe. Notwithstanding all the checks that are employed, it seems next to impossible to keep them actively engaged among the children, during the hours they are in the school. Again, holidays and pujas have a very bad effect upon the minds of the children; it frequently happens, after their public feasts, that the children have either nearly forgotten all they had learned, or else feel restless and careless about their lessons; early marriages operate also as a sad hindrance to their improvement. The more respectable natives still continue to manifest great apathy concerning the education of their daughters: yet, in spite of many, many discouragements, the work goes on far beyond what I first anticipated; several hundred children are brought together, their minds are usefully employed, and their habits begin to assume something of a more rational and pleasing appearance."

In December, 1826, an examination of the little girls took place at the episcopal residence: the appearance of the scholars was increasingly satisfactory; a considerable proportion were of an age capable of benefiting by the instruction imparted; and, of four hundred girls in daily attendance, about two hundred were examined—some in the little work on geography, others in the Gospels, and some in Watts' Catechism, and in "Conversations between a Mother and her Daughter," a simple book, written for their instruction, to which they are very partial. A poor blind girl exhibited considerable interest; she had, from listening to the other children, got by heart many passages from the Gospels, and repeated very correctly the greater part of the second chapter of St. Luke. Among the specimens of needlework there was a sampler, very well executed by a native Christian woman, and presented to Lady Hastings, with the following words embodied:

UNDER THE PATRONAGE OF
THE MOST NOBLE HOUSE OF HASTINGS,
WE POOR HINDOO FEMALES
FIRST BEGAN TO ENJOY THE BLESSINGS OF
EDUCATION,
FEBRUARY, 1822.

The report for 1827 states, respecting an annual examination held in Calcutta:

"About 120 girls were present, divided into three classes. The third class was first examined: they repeated Watts's Catechism, read Conversations between a Mother and Daughter, on the advantages of education, and answered questions arising out of the subjects which they read or repeated. The second class read portions of a history of the Bible, translated by the boys of the Burdwan Schools, and which has been introduced into these schools about nine months: they then answered questions arising out of what they had read respecting the creation, the fall of man, history of Cain and Abel, the flood, &c. The third class examined consisted of some who had been longest under instruction; the fluency with which they read out the Gospel of St. Matthew, and Ellerton's Dialogues on Genesis, gave great satisfaction; they also answered questions as to the meaning of the parable of the sower, and parable of the tares and wheat, in a way which proved they had imbibed, to a considerable degree, right ideas of moral good and evil, and of a future state of retribution; this class is also instructed in the elements of geography, and ciphers; they write also and spell with tolerable correctness. The lady patroness was pleased to express her satisfaction at the improved appearance of the children generally, especially of the class last referred to, many of whom were of an age at which the beneficial effects of right principle and feeling cannot but be felt in their respective humble circles. A class of half-a-dozen girls, who from various circumstances have come under Mrs. Wilson's peculiar charge, read in English out of a little catechism composed by Mrs. Sherwood, and repeated the Lord's Prayer in English. Some wool, procured by a lady from New South Wales, had been prepared, and the worsted knit into socks by some of the native Christian women. About fifty pairs were exhibited."

The report for 1833 states:—

"The only new opening during the past year in connexion with the Ladies' Society is a native girls' school at this place, (Calcutta.) On a suitable person presenting herself for the employment of superintendent, several ladies resident on that side of the river, and who were already members of the Ladies' Society, immediately came forward with their contributions for the support of a school.

"There are upwards of 700 children in the different schools in connexion with the Ladies' Society, who are receiving instruction suited to their years, on Christian principles, viz. Central School, 300—Mirzapur, fifty—Kulna, fifty—Burdwan, eighty—Bancura, from twenty to thirty—Krishnagar, sixteen—Nuddea, from twenty to thirty—Patna, thirty—Benares, eighty to ninety—Allahabad, twenty-three—Sibpur, forty—and from Mirut no account has been received, though it is known a girls' school exists, supported from contributions raised at the station."

Mrs. Hepworth, from Allahabad, writes in 1837:—

"I have seen no essential good arise from this work: what is learned in the school is unlearned at home by their parents, and a final stop put by early marriages. However, their morals are very much improved, and they are allowed to take their Testament with them; to some of them, under God's blessing, it may prove the savour of life unto life."

The ninth report states, respecting Mrs. Sandys' school at Mirzapur:—

"The female school on the Church Mission premises has had an attendance of from fifty to sixty children, during the past year. These are divided into six classes, in the *first* of which are nine girls who read parts of the New Testament, commit to memory Watts's Catechism and Hymns, and write on slates. In the *second* are eight girls, who read Bible History, learn to write their own language, and to repeat catechisms. The *third* and *fourth* classes of twenty, read the catechism, and the remainder are learning the elements of the language. There is now besides, a class of female adults, four in number, all of whom are candidates for baptism. This class learns the catechism and hymns. It is usual for the children to join in repeat-

ing the Lord's Prayer, and in singing a hymn before dismissal, daily, in which they appear to take pleasure. One of the little girls who has been a regular attendant, and is among the most advanced, has profitably employed some of her leisure hours at home, in teaching her father to read the catechism. One married young woman, who, when a little girl, was instructed in one of Mrs. Wilson's first schools, having, during the past year, lived in the neighbourhood, has attended the school regularly, and appears to take delight in reading the books which she had learned when a child."

This interesting little school, under Mrs. Sandys, has been going on as usual. Miss Barlow, who had temporary charge of it, speaks of it in encouraging terms. The following is her report:—

"I have much pleasure in attempting to give you a brief account of the Mirzapur Heathen Girls' School. Since I have been engaged in it, the weekly number has averaged forty, of whom nine read in the Gospels, and about the same number in the Brief History of the Bible; the others are either in the alphabet or spelling classes. The girls who read seem few compared with those in the lower classes; but it is not at all surprising, when you become aware of the constant change. I believe that although the number does not vary from what it was when I first took charge of them, yet not more than half of the children are the same. The progress these dear little girls make is slow, in comparison with the orphans, which is easily accounted for, when we remember the prejudicial influence they are under when away from school; but many of them are not only willing to be instructed, but take great interest in hearing of the things concerning their eternal welfare. I have indeed often been cheered and surprised at the clearness of understanding and degree of feeling manifested, when I have questioned them on the subject of the only way of salvation. I am sorry to observe, however, that within the last month several of the most hopeful little girls have not appeared, and on my asking why they did not come, the only answer I received was, that their parents feared to permit them. I rejoice to tell you I have been much more encouraged than I hoped to have been when I first commenced this delightful work in India, and although invisible to human eyes, I do trust that

the true knowledge, and a desire for it, are increasing amongst these poor little degraded ones."

KRISHNAGAR.—The report of 1832 states:—

"About the end of November, 1831, after some previous ineffectual attempts, a native girls' school was commenced at this station, by a Brahman, under the direction of the Rev. W. Deerr. Fifty children, the greater part Brahmanis, appear to have been collected nearly at the same time, and thus far have attended as well as could be expected, considering that they have been so short a time under any sort of control.

"A gentleman in the neighbourhood gave a donation for the erection of a neat school-room, and the monthly expenses have been defrayed, since January, by the subscriptions of the ladies in and near the station; one of them having kindly undertaken to act as secretary and treasurer."

NUDDEA:—

"About six miles below Krishnagar, a native girls' school has been attempted within the last month: thirty children have been collected, and the school is placed, for the present, under the care of a native Christian.

"It should be remarked, that the population of these places being chiefly Brahman, the greater part of the girls are of this caste. In Calcutta, although the Society's schools have been in progress during ten years, and children of every caste have attended, of the Brahman class there has never been more than six at one time. To find thirty-five Brahmanis among fifty girls at Krishnagar, is therefore a new event, but still it must be remembered they are poor people."

The report for 1833 states of Krishnagar:—

"Last year a very pleasing account was given of this school: there has, however, since appeared reasons to fear that the Brahman teacher who began the school, had induced the natives to give their daughters for instruction, and hinted that the measure would please the English ladies, and be the means of their getting advantageous employment. These young Brahmans were always very irregular in their attendance, and had made but little progress, when the fathers became alarmed at the baptism of five adults, and the school was instantly deserted.

"The work has been attempted in another part of the town, and sixteen little girls have been collected."

The report for 1837 states :—

"In Krishnagar the children are collected by a Brahman, and in Nuddea by a female; they assemble in rooms belonging to these people. Five persons are employed in collecting and teaching them; they learn to read and write. The girls in the Nuddea School read the Gospel of St. Matthew. About twelve in both schools read and commit to memory the little work called 'Mata Konia,' (or Dialogues between a Mother and Daughter,) and are able to answer questions similar to those in this little work.

Respecting BURDWAN, Mrs. Perowne writes, 4th April, 1826 :—

"From my first arrival in Burdwan, it was my desire, if possible, to form some female schools; but the very idea of such a thing appeared ridiculous to those best acquainted with the natives. My own ignorance of the people and language prevented my making any attempt, except through others, and the consequence was, that for some time nothing was effected. At length a commencement was made in the beginning of March, 1822: my first school was opened with twelve girls. The prospect of usefulness which now presented itself gave me much pleasure, and I visited the school daily. It was not long, however, before the children discontinued their attendance, and upon inquiry I found that the hope of reward alone had induced them to come; and being disappointed in that respect, they could no longer be prevailed upon to attend. Thus was I, with much reluctance, compelled to close my first school."

The report for 1832 states :—

"The work here has been carried on under Mrs. Deerr and her sister, Miss White, in four small schools.

"The total number of girls is 132: of these, ten have been many years in the school, being daughters or nieces of the people employed in connexion with the mission: some of them have become wives and mothers, but were at times still scholars. These read any book and write well; they have also learned plain needlework. Thirty-five girls were reading St. Matthew, with writing and plain sewing, and the rest in combinations.

"My Orphan Asylum now contains thirty-six children; one has

died lately, and one interesting infant of ten months has been added to the number. This poor child was brought to me by its *own* mother, who said that her husband was dead, and she was starving, and unless some one took her babe, it would starve too. Her appearance attested the truth of her story, but it was painful to see the indifference with which she gave it up; it seemed like an animal forsaking its young when the duties of a nurse were over.

"They are divided into five classes, and are taught by native Christian women, which is quite a new thing, men alone having been previously employed in girls' schools; a most objectionable practice, but which has hitherto appeared a necessary evil, from the ignorance and apathy of the women. They are kept very fully employed, for industry will, I am convinced, have a powerful influence on their moral improvement, in a country where female indolence is proverbial. They are obliged in turn to perform all the domestic offices required, but a native Christian woman superintends the cooking, to prevent waste, and to instruct them. Washing, too, they have not yet been able to undertake, for I find it useless to attempt too much at once.

"I made no mistake in my calculation when I told you that £2 per annum would keep a child. I assure you it is the case. We buy rice in a great quantity when it is cheapest, just after harvest, and make it into a rick in our own compound.

"You are aware by Mrs. Weitbrecht's letters that she was anxious to establish an infant-school in the compound. Since my arrival she has had lesson boards, stools, and gallery made. In some measure we have succeeded in organising it. The youngest of the orphans are taken into it, and thirteen extra children from the Christian village. If their lives are spared, we hope soon to have the number augmented to twenty-one. The children are taught in English; the lessons sent will now prove useful.

"There are three infant girls nursing in the Christian village. The mother of the eldest came to the Mission-house last cold season, and entreated Mrs. Weitbrecht to purchase the child. Mrs. W. refused to purchase it; but engaged the mother as its nurse, allowing her a *seer* of rice, (two lbs.,) vegetables, and two *pai* daily, and she is provided with clothes and washing. This inhuman creature said, if Mrs. W. did not take the child, she would throw it to the jackals.

"Our little female daily school, which is held in the very heart of the native population, prospers delightfully. We counted forty-three there this day, which, considering the very short time that has elapsed since we commenced, and that it is the first attempt that has been made at this station to instruct girls, is a cause of the greatest thankfulness to our heavenly Father. At first, as was natural, the parents were fearful, and one or two hinted their apprehension that we had some sinister motive in collecting little girls together each day. Some feared our object was to export their daughters; and others begged that the doctor Sahib would not bleed their children! so little confidence had they that we were really disinterested.

"In the first place, it enables them to learn at a more tender age, which is most desirable, as they are frequently married at twelve years old; then again, it makes them certainly more energetic than they otherwise would be, and it is a pleasure rather than a task for them to come to school. It would do your heart good to see these dear children making their salaams as we pass through the bazar on our road to church; but again it would grieve you to see the bad influence under which they are placed when away from school; we have, however, reason to believe that the seed sown shall spring up, though after many days."

AGARPARA ORPHAN REFUGE.

"Visitations marked the years 1832 and 1833, as peculiarly disastrous. The greater part of Lower Bengal was inundated, and the crops destroyed; thousands were swept away, and whole districts depopulated by want and disease. The time for exertion was at hand. Mrs. Wilson had no mistrust as to the needful support being provided, and, in a general appeal to the Christian public, made known her readiness to receive one hundred orphans. Confidential persons, under the direction of a catechist, were dispatched to the most distressed districts south of Calcutta, with food and clothing, to rescue the unfortunate; a service of no small danger, for they were all more or less attacked by the fever, arising from the state of the country. Many children were saved, but in such a degree of exhaustion, that comparatively few were

brought home. The boats were exposed to great peril, and one was totally lost, when a poor widow, with two little girls, were drowned; a quantity of cloth and rice, destined for the poor sufferers, formed part of the lading. The Rev. T. Sandys, the resident Church Missionary at Mirzapur, received the boys; and such was the state of disease and destitution in which the women and children were brought to the institution, that, in the opening, it was more resembling an hospital than the well-ordered asylum for education, &c., which it was shortly destined to become. It must not however be supposed, that even such a work as this was to meet with the ready countenance of the people, however distressed; there were bad characters, making an open traffic with female children, and where no money was given, but the simple motive of charity avowed, there were difficulties to be encountered from natives of the district vested with any authority. Events were, however, mercifully overruled, and great relief was effected—establishing an example, which, in the north-western provinces, during the late famine, has been eminently blessed to the relief of the poor, and the increase of orphan asylums. Although unwilling to shock the feelings of our readers, by an attempt to give a minute description of the pictures of misery which these poor children presented, it is essential to explain, that none but such as were really considered to be perishing, were taken in.

"In a very retired position, although within a short distance of thickly inhabited villages, stood an old building, well inclosed with substantial brick walls, bordering on the river; it had been a government silk factory, and was at this period to be peremptorily sold. There was no land adjoining the premises, for sale, which was a serious objection, but, in all other respects, the place was most suitable; and, in that dependence which makes

every labour light, Mrs. Wilson became the purchaser, for a very small sum. A kind assistant was found for her in one of the first builders in Calcutta, who offered gratuitously to give his attention to the progress of the work. The plan was adapted for the accommodation of one hundred and fifty children; and, in faith that the Lord would put it into the hearts of his people to give of their abundance, the work commenced. Mrs. Wilson's own practical experience went far to ensure every economy, whilst it provided that each branch should be as durable as possible. Her appeal to the charity of the public was met by such kind contributions, as secured the payment of disbursements, as they were called for; but, as at the commencement of her labours, the income was strikingly apportioned to the daily necessities."

Towards the close of the year 1836, the building was completed. In 1838, the report states:—

"Nearly two years have passed, since Mrs. Wilson entered the Orphan Refuge; and she records with grateful feelings, that the time has been spent happily, and she trusts usefully, by the children.

"The number has gradually increased to one hundred and thirty. During the last nine months, no death has occurred; and, within the last year, the needlework done by the girls, has been valued at two thousand rupis.

"The children now in the institution are from three to fourteen years of age; they are nearly all in good health, and progressing steadily. They are admitted from three to eleven or twelve years old, and remain till they marry; and Mrs. Wilson wishes it to be generally known, that she is prepared to receive as many destitute native orphan girls as may be sent her, requiring a home.

"The institution is situated on the banks of the river Hugly, nine miles north of Calcutta, and six south of

Barrackpur, and is always open to inspection, Sundays excepted.

"The children have morning and evening worship in the Bengali language, and the school occupies six hours a day. Those who come in young, learn Bengali and English, with plain and fancy needlework, (the latter is sold to assist the funds,) otherwise, only Bengali and plain needlework. The girls are also made useful in the institution; the elder ones bring in all the water required, alternately clean the house, chiefly cook their own food, wait on the sick, and take care of the little ones. Their food and clothing are according to their native habits, which are suitable and economical.

"Within four years, twenty-eight orphans have married away. Of course they marry only to Christians, who bring with them a good character from their ministers. These young couples are poor as to this world's riches, but if God the Holy Spirit convert their hearts, they may be rich in faith, and heirs of eternal glory—they may be blessed themselves, and may be made a blessing to others. For these highest, best results, we labour, watch, and pray continually!

"Mrs. Wilson entered the Refuge, October 21, 1836—

With orphans . .	96	Now in the Refuge .	130
Received since . .	59	Deaths	11
		Marriages	14
Total	155	Total	155"

Mrs. Wilson quitted the Refuge in 1841, having seceded from the English Church. The institution has been made over, in trust, to the Bishop and Archdeacon, and now contains about thirty girls.

Central School.—The report for 1826 states respecting this:—

"The district of Symlia having been found to contain the thickest, as well as the most respectable, Hindu population, was fixed on as the most proper quarter for the site of the central school; and by the kindness of the lottery committee, a most eligible spot in the new square forming in Symlia, was procured, and two bigahs of land have been purchased at 500 rupis a cottah, the current price of ground in that part of the town. C. K. Robinson, Esq., a Commissioner of the Court of Requests, who has distinguished himself as a 'liberal promoter of the science of architecture,' kindly offered his services to superintend, gratuitously, the erection of the building. This offer the Ladies' Committee thankfully accepted. A plan prepared by Mr. Robinson, under the inspection and with the approbation of the Lord Bishop, has been agreed upon, and Mr. Robinson has entered into engagements with different workmen for the necessary materials, and will take care that the contracts be fulfilled according to agreement."

The foundation stone of the Central School was laid on the 18th of May, 1826, on the eastern side of Cornwallis Square, Calcutta; being in the centre of the thickest, as well as the most respectable Hindu population, and in a spot formerly notorious for robberies and murders committed there. A brass plate, bearing the following inscription, was deposited, with the usual ceremonies.

CENTRAL SCHOOL,

FOR THE

EDUCATION OF NATIVE FEMALES,

FOUNDED BY A SOCIETY OF LADIES,

WHICH

WAS ESTABLISHED ON MARCH 25, 1824.

PATRONESS:

THE RIGHT HON. LADY AMHERST.

GEORGE BALLAND, ESQ., TREASURER.

MRS. HANNAH ELLERTON, SECRETARY.

MRS. MARY ANN WILSON, SUPERINTENDENT.

This Work was greatly assisted by a liberal donation of sicca rupis 20,000, from
RAJAH BOIDONATH ROY BAHADUR.

The foundation stone was laid on the 18th May, 1826,
in the seventh year of the reign of
HIS MAJESTY KING GEORGE IV.

THE RIGHT HON. WM. PITT, LORD AMHERST,
Governor-General of India.

C. K. ROBINSON, ESQ., GRATUITOUS ARCHITECT.

Archdeacon Corrie offered up prayer on the occasion.

For some time, the raja continued to give a kind countenance to the work, and Mrs. Wilson was admitted to visit the rani, on the most friendly terms, instructing her in the English language. At a later period, when the Central School was in full operation, the rani expressed a wish to see it, and consented to meet several ladies on the occasion of her visit; she was extremely delighted, and made a most pleasing impression upon all who were present. Not long after, the raja withdrew almost entirely from public life; and, although it is ascertained that the rani maintains an unceasing regard for Mrs. Wilson, it has not been considered etiquette for her to receive any stranger as formerly.

Collections in London, forwarded through the Church Missionary Society, amounted to £500, and in Calcutta, to 2000 rupis. Numerous other donations were received, giving a total sum for the building, of 45,000 rupis."[a]

On the 1st of April, 1828, Mr. and Mrs. Wilson took possession of the Central School, and commenced with fifty-eight girls. Mrs. Wilson had succeeded in drawing

[a] Chapman's Female Education, p. 86.

the nineteen small schools into three large divisions, and in these divisions the number of children was two hundred and fifty. It was on the 17th Dec., 1828, that the first examination was held at the Central School. There was one class of teachers or monitors, consisting of twenty-five native females: young as they were, they were all either widows, or forsaken by their husbands; they had been educated in the schools of the Society, and, when they became destitute, they had recourse to Mrs. Wilson, who was thus able to employ them in the service of their countrywomen.

In 1833, there appeared to be little to record that was new respecting the children; seven girls from the Gospel classes requested to be appointed monitors, by which arrangement they earn a small sum of money, and are retained longer under instruction, at an age best qualified for benefiting by it. One of these teachers being ill, requested Mrs. Wilson to go and see her at her own house. On being questioned as to her knowledge of the Scriptures and prayer, she assured her kind instructress, before many witnesses, that she both read the Scriptures in private, and prayed to God through Jesus Christ, and that in doing so she found great comfort. Several young Brahmans were present, who paid great attention to her answers, and one of these youths produced an English Bible, inquiring the meaning of several passages. About the same time, a girl of ten years of age called several times at the house of the catechist belonging to the Central School, expressing her anxious wish to become a Christian, and begging to be allowed to take food with the family, by which act she would lose caste. when she thought her father would be willing to give her up. The catechist at length brought her to Mrs. Wilson, who, considering her extreme youth, and fearing some domestic quarrel had made her wish to leave her home,

desired the catechist to take her to her father's house, and inquire of him, whether he were willing to let the child attend school again? The child was very averse to returning. The father appeared civil, and said he would reason with her, and if, after three days, he could not persuade her to change her mind, he would give her up to Mrs. Wilson. It appeared that the girl's wish to become a Christian, was known to all the neighbours. Hearing nothing further on the subject, at the end of a week, the catechist was sent to inquire the father's determination. He then appeared very firm, and said, 'He should by no means give up his daughter to Mrs. Wilson, and that he had not only forbidden her to attend school again, but, to prevent the possibility of her doing so, he had removed her to the house of a married sister, who would watch her closely.' Thus all trace of this promising girl was lost.

"An attempt has been made during 1833, to lessen the expenditure of the Central School, by withdrawing the allowance made to women, under the name of Hirkaris, for collecting daily, and bringing the children to school. On the commencement of female schools, when several were established in different parts of the native town, this method was resorted to in order to draw a few children together daily, as no respectable Hindu will allow his girls to go into the street, except under proper protection. On the establishment of the Central School, it being still more difficult to collect a sufficient number of girls in one place, Mrs. Wilson was led to fix the pay of the Hurkaris at one pice a head, according to the number brought to school. This having been objected to by friends of the Society, Mrs. Wilson lessened the allowance to half a pice for each girl. The result was, that for several days, only from thirty to fifty were collected. The poor women candidly stated that they were obliged to give the children a trifle daily, either in food or fruit, or weekly, in pice, and that they could not subsist on what remained to them. Mrs. Wilson persevering for some time, the number increased to about 150, but beyond that no hope of further increase appeared, as the poor women

got other employments. Mrs. Wilson then offered the older girls a daily allowance if they would bring the younger children with them to school; but out of them all not six acceded to the proposal. After, therefore, the fairest trial, and finding the number of children again decreasing, Mrs. Wilson was obliged to return to the old system, when, in a short time, the old teachers returned, and the school numbered 320 day-scholars, besides eighty Christian girls, who are entertained on the premises. Since this very painful struggle, the labours of the school have proceeded regularly and comfortably.

"The annual examination of the girls of the Central School took place on the 24th December, 1833. The sale on that occasion realised the sum of 1000 rupis, including trifles made by the orphans and sold for their support."

The report for 1833 states:—

"Nearly all the head class pass away annually, and, in most cases, the teachers see them no more. During the past year seven of this class have, at their own request, been appointed monitors; by this arrangement they earn a small sum for their own support, and they are retained longer under instruction, at an age best capable of benefiting by it.

"The thanks of the Ladies' Committee are due to the Calcutta Auxiliary Bible Society, for the very important aid afforded in supplies of the Gospels in Bengali, and some copies also of the Old Testament; and also to the Medical Board for the supplies of medicines kindly granted whenever applied for, by which very many poor females, both within and without, have been benefited.

"The proceedings of the Ladies' Society originated in the efforts in behalf of native female education, engaged in by the Church Missionary Society, and it has always been anticipated that the Central School would embrace a Christian department also.

"There are at present in the Institution—

Orphans	22
Girls who have one parent	8
	30

"The servants attached to the Central School being Christians, they reside with their families close to the boundary wall, and the whole of them are expected to attend family worship in Bengali, morning and evening. Some of the women are employed in the school, and those who cannot read, attend with their little daughters as day-scholars. These Christians all attend public worship on Sunday mornings, at the Church Missionary Chapel, and in the afternoon assemble for reading the Scriptures, at the Central School."

"In 1834, Piri, an elderly Hindu woman, was baptized, and became a valuable helper in teaching the young children: this poor woman was first led to desire admission into the Central School, from hearing the daily conversation of two little sisters, who were in the upper classes, on the subject of their school and lessons. Also a young Hindu woman was baptized, who had been taught in one of the small schools, seven years before: within that period, she lost all her near relatives, and was thus left at liberty to indulge a desire, long entertained, of becoming a Christian; she was taken into employment in attendance upon the sick. Another baptism was that of a Hindu girl, about eleven years old, a day scholar, residing with an elder brother and his family: of her own accord, she presented herself a candidate, and resisted all importunities of her friends to return.

In 1837, the superintendence of the school being transferred to Miss Thompson and Miss White, the work has steadily progressed, and further instances of the confidence the children feel, whilst under the school protection, are to be noticed. A child of six years old came in, saying, 'She had formerly been a scholar; that, on returning home one day, she found her parents' house burnt, and her mother, being very poor, had sold her to a wicked woman, who collected children for vicious purposes, with whom there were many besides herself;

she was cruelly treated, and beaten, and had often been thinking of making her escape to the Central School, as she was sure the white ladies would not beat her; at last she had succeeded, and ran off.' No inquiry being made for her, and there being every reason to believe the account the child gave of herself, she was received, and afterwards admitted to the Orphan Refuge.

Another old scholar of the reading class, came at daybreak to the gate, waiting for admittance. She said, that her mother, who always treated her cruelly, was going to send her to her husband; four successive days did she come, and was taken away. The last time she escaped to the school, her mother followed, accompanied by two men and three women: the cause of the poor girl was pleaded in vain, and further interference being altogether impracticable, the child was advised to submit to her mother's wishes. She has not since been seen at the school."

This school is still under the superintendence of the Society; but the attendance is not so numerous as formerly.

The following excellent remarks of the Rev. G. Cuthbert, Secretary to the Calcutta Church Missionary Committee, are well deserving the attention of those interested in Indian female education:—

"In educating well the mothers of the next Indo-Christian generation, we are laying the very best foundation for the education of Christian boys and girls too; whose minds must receive their first impressions and bias from maternal conversation, example, and instructions, to which, for several of their earliest and most impressible years, they must, of course, be almost exclusively consigned. How unspeakably important, then, to clear, to *sanctify* the sources from which the young intelligence of the next Christian generation shall eagerly drink in its first draughts of that knowledge which is its necessary food, its strength, its life! Who can estimate the service of the hand which would

drop into those springs, otherwise bitter and poisonous, a branch from the tree of life, to render them waters of health to the immortal spirit?

"*Separation from too frequent native intercourse.* For this, our native Christian boarding schools (as in the Krishnagar district) happily afford most excellent facilities. It must, however, be done with judgment and caution. A total and violent cutting off the young from all communication with their natural connexions, would have the effect of rendering them aliens in the land of their fathers; and in a great measure frustrate the object in view in their education. Such a degree of separation,—as would weaken the influence of objectionable native superstitions, maxims, and habits over their minds, and give the better principles and methods acquired by education opportunity to take root and develope themselves,—would seem desirable; but not such a degree, as would destroy the children's domestic feelings or relative affections, or make them feel disgust at the legitimate manners and customs of their country. One means towards this end I should think to be, removing from about young people, whilst at school, uneducated natives, whether Christian or heathen, and making the children, as far as practicable, their own attendants.

"*Judiciously regulated intercourse with European Christians, who are Christians indeed.* Here, also, practical wisdom must fix the manner and the measure. Without some such intercourse, civilised and Christian habits can never be acquired; and instructions in Christian morals, though ever so good, will not be effective, will not even be understood, because never seen exemplified in living practice. On the other hand, constant familiar intercourse of the European teacher with native pupils is hardly attainable in the present state of diversity of circumstances and manners: perhaps it would not be expedient. Good sense and Christian zeal in the cause of the young, would scarcely fail to discover the middle and safe course.

"*The teacher should enter upon her work in the spirit of a Missionary.* If she undertake it merely as an employment, to earn a salary, with an intention of devoting just the prescribed number of hours to her pupils, and teaching the appointed lessons; and then, delightedly leaving what she might sometimes be tempted to call 'the little savages,' to themselves, until the return of school hours forces her to meet them again,—if this be her spirit,

—for her pupils' sake, for her own, for her employers', she would better never attempt the work at all. I will not say she is *above her business*, for I think she would be *below* it; but at all events she clearly mistakes its nature and requirements, and her own true interest, happiness, and respectability. These last will cer tainly be found in being devoted to her noble work; and never in endeavouring to appear *above* it, what *nobody ever can be.* Superiority of mind, of cultivation, and even of manners will best be shown in the mode of conducting the work. Every one is truly respectable and respected when he performs his own duties zealously and well.

"Yes, teachers should enter upon their charge in the spirit of a missionary. When *Stouber*, predecessor of Oberlin in the *Ban de la Roche*, on entering his parish, found, in a wretched hut, what was called *the school*, a crowd of rude, noisy, and utterly idle children; and, lying on a bed in the corner, their *schoolmaster*, a decrepit old man, who acknowledged that 'he taught the children nothing because he knew nothing himself;' but having become too feeble to tend the village pigs, he had been sent to tend the village children:—when *Henry Martyn* stood up, day after day, at Kanhpur, before a depraved, degraded, disgusting throng of 500 *beggars;* and, notwithstanding their grossly insulting conduct, shouts, threats, and curses, calmly and solemnly laboured to show them the Saviour and their need of Him:—when *John Howard*, or when *Mrs. Fry* was shut up in some horrid prison, surrounded by a reckless crowd of men or of women, abandoned and hardened to the last degree of wickedness by long-indulged habits of crime:—when *Overberg* met his class, from time to time, exerting his slow intellects to devise such questions, and such manner of putting them as would arrest the children's vagrant attention, and abide in their memories:—when *Robert Raikes*, the printer, first laboured to gather together into a Sunday-school, the ill-behaved children that romped and rioted away the Lord's day in the streets of Chester,—these and many others, each and all entered upon their hard repulsive task as *missionaries.* They were not called so, but they had the missionary spirit within them. Without it they would have done nothing; and their memories could never have been dignified by that noble epitaph, which is the monument and the history of *Howard*, '*Vixit aliis,*' he lived for others. So may it be with those of whom I now write!

"The next obvious requirement is *the capacity to give instruction*, I mean to communicate or induce the pupil to acquire useful knowledge. For this, which, in the estimation of too many persons, is the teacher's *whole duty*, no very great amount of information in the teacher is indispensable, in the present state of our native Christian congregations. The more knowledge possessed by the teacher the better, certainly. 'Much learning and much wisdom are useful,' according to the great Ussher, '*to make things plain*' to the ignorant, but at present it is not indispensable. The usual common-place range of subjects will still suffice. It were desirable, however, if possible, that every teacher should have some acquaintance with one of the approved European systems of school-teaching.

"*A teacher should be generally accessible to the scholar*. I have been asked what I meant in a former letter by 'the teacher and pupil unbending together,' &c. &c. I mean that the teacher not confining herself to 'school hours' only, would go amongst the children at their times of relaxation; to exert then too a gentle, kindly controlling, and directing influence, and also permit them (of course, under certain restrictions) to resort to her, as at once to a superior and a friend, who would direct their judgment, correct their modes of thinking, instil sound principles, and form their moral habits and religious views, all by the powerful and *felt* influence of her superiority in those respects; the superiority of a mind imbued with the sanctifying and ennobling principles of the Gospel of Christ. This has reference chiefly to the elder scholars. The reflecting, conscientious teacher will soon perceive how large, how important, how *effective* a branch of duty this is. It is then that children are *educated*; they are *taught* in the school-room. The one is like tracing *on the bark* of a sapling, characters which the growth of the tree will, ere long, obliterate: the other is giving *to the stem a bend*, which it will retain while it lives. Every human being, living amongst others, is educated more or less, for good or for evil, whether he has been 'to school' or not; and if the teacher does not educate for good the pupils intrusted to him, let him be assured they will be educated for evil by each other and the people around them.

"But little positive, visible effect can, after all, be produced in this work for some time; and that little, gradually. The question of native education, and especially native female education in India, is encompassed with so many difficulties, that progress in

it must, for some time, be slow and cautious; lest, in attempting to remove one evil, we create another. For instance, if in endeavouring to elevate the young female of inferior order, in her condition, and improve her habits, we raise her too much at once, or in an injudicious manner, we unfit her for her future station, and render her a useless and discontented incumbrance of a native dwelling. If, on the other hand, fearing this result, we make no attempt to raise her social condition, or improve her moral and other habits,—but having taught her a little reading, sewing, and Scripture, turn her out again to forget them; we do something, to be sure; but as little as it is well possible to do at the same expense of time, labour, and money. In this, as in most other affairs, there is a right middle course, which zeal, guided by good sense, will seldom fail to find. The danger is, lest deterred by the opponent evils, we follow the *easiest* track instead of the *best*. Let the little that can be done, be seriously and steadily attempted. Let Henry Martyn's motto in these matters, be ours: '*Constant though cautious.*'"

***Tabular View of the Schools of the Calcutta Ladies' Society for Native Female Education, in connexion with the Church of England.*—1847.**

Schools.	Locality.	Average Number of Scholars, age 3 to 13.	Average Monthly Expense.	Teachers.	Instruction.
Central School ...	Cornwallis square, Calcutta	70	Rupis. 224	The Central and Infant Schools are both under the superintendence of Miss Ryan, assisted by Miss Fendall, who has formed, and has the entire charge of the Infant School. The children are taught by native female Christians.	The lessons taught differ of course slightly, but not materially. According to their ages, the girls learn to read, spell, write, and the multiplication table. To repeat the Lord's Prayer, Ten Commandments, the Creed, passages from Scripture, Hymns, Collects, easy Catechisms, &c. In the Central Schools an easy Scriptural Geography is taught; in another, there is a singing lesson once a-week, in English tunes; in all, plain needlework and marking are taught. The object is to give these children such a plain, useful, Christian education, as to make them, through the blessing of God on the means employed, not only happier themselves, but useful to all with whom they may in future be connected. Their teachers report their general progress as "highly satisfactory." All the Schools either open or close with prayers, and when the children are boarders, they attend service on Sundays.
Infant ditto.........	Ditto......................	....	Included in the above.		
Krishnagar	Principal station, Krishnagar district, 60 miles from Calcutta	26	47	The other Schools are kindly superintended by the missionaries or their wives attached to the stations, and the teachers are all native female converts, either paid for their services, or who, having been themselves brought up in the Schools, and married on the mission premises, assist with their husbands in the instruction of the children.	
Solo	Krishnagar district, 80 miles from Calcutta	70	131		
Kapasdanga	Ditto, 84 miles from ditto	50	73		
Ratnapur	Ditto, 80 miles from ditto	42	70		
Chapra	....	26	34		

GENERAL REMARKS.

The two schools in Calcutta are merely day schools; in those in the Krishnagar district the children are boarded and clothed, as well as educated. They are all taught in Bengali, the vernacular tongue. The marriage of girls taking place at such an early age in this country, removes them very young from school; but many of these married women gladly avail themselves of the instruction still open to them, and some have returned as widows to the classes. The total average expense *monthly* of these schools may be estimated at rupis 557, about £55, and the average receipts of the past year only rupis 539, or £52. This leaves a balance against the Society, although the receipts, calculated from the past year, include many kind presents from England, both in cash and fancy articles, for the subscriptions and donations *here* fall far short of the amount required. The *continued* kind aid of the friends to Native Female Education in England, as well as in India, is therefore most anxiously and earnestly entreated. School-houses are very much required at Kapasdanga and Ratnapur, and funds have been procured in part for their erection; but more money is needed before the work can be commenced, and any donations or subscriptions towards this excellent object will be thankfully received by Mrs. Udny, the Secretary, and Mrs. Dealtry, at the Old Church Parsonage.

Ladies' Association for Native Female Education in Calcutta.

This Association was instituted in 1824, with a view to establish schools for native girls in those parts of Calcutta which could not be undertaken by the "Ladies' Society for Native Female Education:" it carried on its operations for nearly ten years, on the same principles as those on which the Central School are conducted, though on a more limited scale.

"The efforts of this little Association were formerly carried on in ten small detached schools; but, in course of time, it was found necessary to unite the whole in one central spot. The children were taught by heathen masters: the school, however, was almost daily visited by a lady of the committee, six of whom attended in rotation for many years.

"It is only within a few months that a suitable young Christian couple have been found, and appointed to take charge of the work. The school is, therefore, now placed in their hands, and is going on steadily. This couple have the assistance of an elderly Christian woman, and three little monitors, drawn from the upper classes.

"The school being open only once a day, the master and mistress are expected to devote the afternoons to

their adult heathen and Mohammedan neighbours. The master is often invited to read at the shop-doors around; and, as their cottage is close to the school-house, the latter answers as a reading-room for any men who call for Christian instruction; the women go into the mistress's room for this purpose."

The Society seems to have been discontinued about 1834.

Calcutta Free School.

"THE Calcutta Free School is the oldest charity in Calcutta, commenced about 1750. Besides the original subscriptions, the bulk of the funds of this school arose 'from the restitution money received, for pulling down the English Church by the Moors, at the capture of Calcutta, in 1756.' The interest of this property, and on a legacy of 6000 or 7000 rupis, left by Mr. Constantine, the rent of the old court-house, formerly appropriated to the school, and transferred to the Government, for a perpetual payment of 800 rupis per mensem, and the church collections, maintained about twenty boys, and enabled the vestry to bestow, in addition, some trifling charitable donations.

"In the course of years, the old charity school became quite inadequate to the demand for education, and in order to provide for the instruction of the numerous indigent children of both sexes, of English and Portuguese extraction, the Free School Society was established on the 21st of December, 1789, and its management placed in the hands of a patron, (the Governor-General,) the select vestry, and a few other governors.

"The subscriptions to the Free School Society having decreased, and its available property, and that of the old charity school, 'being of a contingent nature, so that

each was occasionally obliged to lend and borrow interchangeably from the funds of the other, producing thereby a perplexity in the accounts, which would be avoided by the consolidation of the funds;' and it appearing to the subscribers, assembled to consider the subject with the select vestry, that the schools, by being united, would be more easily managed, and rendered more extensively useful, it was resolved, on the 14th of April, 1800, that the funds of the two schools should be consolidated, and that the two institutions should be united under one establishment, to be governed by the select vestry.

"The united fund, including an estimated principal, the value of which would yield 9600 rupis per annum, the amount received from Government for the old court house,[a]

[a] "Mr. Bourchier, who was afterwards Governor of Bombay, was, some time prior to that, master attendant at this place. He was a merchant, who had been successful. At that time there was no town-hall, nor any house for the mayor and aldermen to hold their court in. To remedy this very great inconvenience, Mr. Bourchier built the old court house, as it stood before the additions which were made to it in 1765, and on different occasions afterwards. He gave it to the Company, on condition that Government should pay 4000 Arcot rupis per annum, to support a charity school, and for other benevolent purposes. Into that fund, as I have been informed, went also the sacramental collections, and fees for the palls, which I know to have been of three rates, forty, twenty-five, and twelve Arcot rupis, the palls being kept at the expense of the charity fund. In consideration of the great additions made to the court house, which were chiefly by the liberal spirit of the inhabitants of the town, Government agreed to give 800 rupis per month to the fund of charity, for the school and other benevolent uses. And I have understood that when the ruinous state of the building made it necessary to pull it down, Government, with a generosity of mind which must ever do great honour to those who were then members of it, agreed with the churchwardens to pay that sum in perpetuity."—*Letter signed Z., and dated the* 25*th of August*, 1802, *addressed to the Editor of the Telegraph newspaper.*

was, on the 31st of March, 1800, 272,009: 15: 1 rupis, independent of dead stock and contingencies.

"In 1813, the benefits of the institution were extended to an unlimited number of day scholars, which circumstance led to the appointment of three additional governors. On Bishop Middleton's arrival, he accepted the office of patron; and subsequently the number of governors, in addition to the members of the select vestry, was augmented to five.

"In 1817, a separate establishment for children who pay a sufficient sum for their expenses was formed. By a sum sufficient to cover the expenses, is understood an amount of not less than ten rupis a month, or a donation which may be considered equivalent with reference to the age of the child. Accommodations well adapted for the purpose, have been provided, upon the premises of the school, including apartments for the second master, in whose immediate charge these children are placed. The parents and guardians of children on the new establishment retain the right of apprenticing them, and other control over them, not interfering with the general discipline of the school.

"As a further accommodation, day-scholars are admitted who pay for their dinner and education at the rate of six rupis each per mensem. No day-scholars are admitted after the age of eleven, and no boy is retained after fifteen, or girl after fourteen.

"In 1826, the governors of the Free School represented to the Bengal Government, that in consequence of the reduction of the rate of interest on the Government securities in which their funds were invested, they were unable to continue the school on its then extended scale, unless the Government would afford them aid. In support of this application, they urged the greatly increased demand for the admission of destitute children; that

they had been compelled to reduce their numbers from 400 to 280, viz., 195 boys and eighty-one girls; and that, unless aid could be afforded them, they must make a further reduction. Under these circumstances, the Government resolved that an allowance of 800 rupis per month, being the amount hitherto contributed by the Government to the vestry fund, should be granted to the Free School.

"In January, 1830, Bishop Turner suggested that it was expedient that the Institution be placed under clerical superintendence, for the furtherance of which object the erection of a Church being desirable, it was resolved to appropriate a portion of the funds of the Institution for that purpose. On the 13th April, 1830, the foundation stone of the Free School Church was laid by the Right Honourable Lady William Bentinck; in October, 1831, the Church was reported finished, and it was opened on Sunday the 20th of November, 1831, when Archdeacon Corrie[b] preached a sermon for the benefit of the Institution; on the 2nd February, 1833, the Church was consecrated by Bishop Wilson, and named after St. Thomas. Its erection cost the Institution rupis 33,641 : 8 : 6.[c]

"In 1832, in consequence of alleged abuses, an investigation was made into the state of the institution, which terminated in various reforms—the election of four governors from the general body of subscribers; the appointment of two others by the Government; the investment of the permanent funds in Government

[b] Late Bishop of Madras. The Rev. J. Mc Queen was the first minister of this church.

[c] Bishop Turner, during the short period his life was spared in India, gave great attention to the subject of education: he rendered essential service to the High School and other institutions in this respect, by his advice and suggestions.

securities to be placed in the hands of the Governor-General in Council; the appointment of a clergyman who should give his undivided attention to the duties of chaplain and superintendent; the appointment of an active qualified head-master; a general revision and re-modelling of the plan of education and of the domestic arrangements of the institution; and the establishment of effectual checks over the expenditure of the funds. In consequence of these changes, the governors, with the aid of a special subscription, have been enabled to build additional accommodations for the girls, and considerably to increase the total number of children, viz., from less than 300 to 381. The number of girls under instruction is 151, and that of boys about 230, and notwithstanding this increase, the monthly expenditure is about 600 rupis less than it was before the reforms were made. The female department of the Free School includes an infant school, in which the rudiments of knowledge are communicated to about fifty very young children."

The report for 1837 states :—

"The institution affords gratuitous accommodation, food, clothing, and instruction to 400 children of both sexes, the offspring of indigent Christian parents, who have not the means, generally, of supporting them, far less of paying for their education. These are admitted between the ages of five and nine years, and are instructed in English grammar—writing—arithmetic—history—geography—and the elements of Christian knowledge—besides which, the girls are taught straw-bonnet, lace, and needle-work, which are a trifling source of revenue to the school, to say nothing of their promoting habits of industry, and furnishing a suitable mode of exercising it, from which the girls themselves are likely to derive still greater benefit in after life.

"The children are removed from school between the ages of fourteen and sixteen years, when they are disposed of as opportunities occur, and as favourably as possible. Generally they are bound apprentices to tradespeople, heads of families, &c., but the

most part are either withdrawn by their friends, or leave school of their own accord, as soon as they are fit for employment, which there is every reason to believe they have not much difficulty in obtaining.

"The introduction of the handicraft and mechanical arts, as a part of the education of the boys of the institution, has often engaged the attention of the governors. At one time, indeed, book-binding was practised to a great extent, and was a profitable source of emolument to the funds of the school: but, through untoward circumstances, the work was given up. Recently, however, the secretary has turned his attention to the subject, and has, with a commendable zeal, introduced the art of printing, in a knowledge of which, under his exertion and superintendence, the boys have made very considerable progress. It will be the duty of the governors to aid and encourage these nascent efforts in the accomplishment of good, so that gradually the youths of this institution may be established in some useful avocation."

It was resolved by the governors, that the office of chaplain and secretary should be united in one person, and the Rev. A. Garstin was elected to the post in 1834. In 1841, the Rev. J. Thompson was elected, Mr. Garstin having been appointed Chaplain to the East India Company.

In 1834, Raja Gopi Deb gave 2000 rupis to the school, and Dwarkanath Tagore 500 rupis.

In the same year, the school sustained a severe loss in the death of Miss Bird. The report for that year states respecting this lady:

"To her unwearied diligence, active piety, and cheerful disposition, no commendation of theirs can do justice. Regardless of bodily weakness, and a climate quite enough to excuse inactivity, she went about doing good to those whom few care to seek after. From house to house she carried consolation, teaching the young and the aged of her own sex where, without fear of disappointment, they might find rest to their souls. On the Free School she conferred benefits, which will be remembered with lasting gratitude by many, long after their connexion with the

institution has ceased. A week never passed in which she was not twice or thrice found seated among the children, patiently conveying instruction, as though she had been a hired servant, rather than a gratuitous friend."

In 1835, the system of pupil teachers was adopted by the master:[d]—

"Mr. Lindsay selected some of his best boys as teachers to the junior classes, and considerable advantage has been derived from the adoption of this plan, for not only are the younger pupils better instructed, but their teachers also are stimulated by their employment, to increase and apply their stock of knowledge. The disadvantage attendant on the above mode is, that a continual change of these young instructors is taking place. At the age of fourteen years most of the children are either removed by their parents, or apprenticed, in compliance with the regulations of the school. To obviate this evil, a small stipend has been allowed, and a prospect held out of their succeeding to vacant masterships, should their conduct and ability warrant their promotion."

In 1844, a new system was commenced, under the superintendence of the present active secretary, the Rev. J. Thompson.[e]

"The secretary, being anxious to introduce mechanical arts into the boys' establishment, has, with the full concurrence of the governors, commenced with printing. This has been pursued throughout the year, by several of the pupils; and the success of the experiment has induced the governors to take into serious consideration the adoption of mechanical arts, as a part of the regular education of the wards."

The following is a list of the studies now pursued in this institution—showing an immense advance on what they were in 1832, when Carpenter's Spelling Book was read in the first class.

[d] Rep. 1834-5, pp. 3, 4.

[e] Rep. 1843, p. 3; 1844, p. 7.

BOYS' SCHOOL.

FIRST CLASS.

Religion.—Crossman's and Church Catechisms, Collects, and the Holy Scriptures.

Reading and Spelling.—The Holy Scriptures; the History of England; Carpenter's Spelling Book.

Grammar.—(Lennie's) to the end of Syntax. (M'Culloch's) the chapter on derivation, and the Rules of Syntax. Syntactical parsing.

Geography.—General questions on the Maps of Europe, Asia, Africa, North America, England, Scotland, and Ireland.

Arithmetic.—1st Division—Decimal Fractions and Square Root; 2nd Division—Rule of Three and Practice.

Writing.—In Copy and Ciphering Books.

SECOND CLASS.

Religion.—Crossman's and Church Catechisms, Collects, and the Holy Scriptures.

Reading and Spelling.—The Old Testament, to the end of the First Book of Kings. The New Testament to the end. The History of England, as far as the Reign of Queen Elizabeth. Carpenter's Spelling Assistant, to page 107.

Chronology.—(Eton) to the Reign of Queen Elizabeth, (used as a book of reference, or Companion to English History.)

Grammar.—(Lennie's) Syntactical Rules and Exercises.

Geography.—(Guy's) General Questions.

Writing.—In Copy and Ciphering Books.

Arithmetic.—1st Division—Practice: 2nd Division—Single Rule of Three.

GIRLS' SCHOOL.

FIRST CLASS.

Religion.—Church Catechism with Explanatory Questions and Answers, Collects, and the Holy Scriptures.

Committed to Memory.—Twenty-four texts, proving the prophecies of our blessed Saviour, an outline of Jewish History, and some of the chief miracles of Christ. Exodus xv., Proverbs iii., Matthew v., Psalm cxxxix., Watts' Scripture History, Mangnall's Historical Questions.

Reading and Spelling.—The Old Testament, as far as the book of Isaiah. New Testament; Goldsmith's History of England to Charles II. Carpenter's Spelling.

Grammar.—Lennie's Syntactical Rules and Exercises.

Geography.—Juvenile Maps of Europe, Asia, and England.

Chronology.—Eton, as far as James I.

Arithmetic.—1st Division—Single Rule of Three Direct; 2nd Division—Reduction.

Writing.—In copy and ciphering books.

SECOND CLASS.

Religion.—Church Catechism with explanatory Questions and Answers, Collects, and the Holy Scriptures.

Committed to Memory.—Twenty-four texts, proving the prophecies of our Saviour, outline of Jewish History, some of the miracles of Christ, Prov. iii., Matt. v., Psa. xix., Watts' Scripture History.

Reading and Spelling.—The Old Testament as far as Numbers. New Testament, and English Reader No. 3. Carpenter's Spelling.

Grammar.—Lennie's Simple Exercises and Definitions.

Geography.—Juvenile Maps of Europe and Asia.

Arithmetic.—1st Division—Compound Long Division; 2nd Division—Compound Multiplication.

Writing.—In Copy books.

Needle-work; Carpet Work on Canvas and Velvet; Bead samplars; and knitting socks and stockings, &c. are executed by the children of the different classes.

The girls are employed during the latter part of every working-day in working for both the male and female departments.

This institution has conferred great benefits, both physical and spiritual, on the orphans of destitute Europeans, the children of East Indians, and of native Portuguese.[f] The boys remain in the school until they are

[f] Mrs. Postans makes the following remarks on the character of the Portuguese:—

"The Portuguese, however offensive he becomes when a ruler, weak as he is as a diplomatist, ridiculous as a beau, ignorant as a priest, and useless generally as a member of the native community of India, is yet admirable as a *cook;* and although his deficiency in cleanliness, and his love of potent liquors, detract somewhat from his merits, yet it must be admitted that the Euro-

fourteen, and the girls until they are twelve years of age, when they are placed out as apprentices.

Mr. Lushington writes, in 1823, respecting the healthiness of the situation: "The school is situated on one of the most salubrious spots in Calcutta, as will be abundantly proved from the number of deaths varying from two to four annually in 100, among an establishment of 400 children."

"The number of children of both sexes supported from time to time in this Institution, has considerably varied, having necessarily fluctuated with the rise and fall of the funds of the Society. In 1790, the number was raised from fifty-seven to seventy; in 1791, to ninety-six, besides twenty-six children who paid for their maintenance; and at the close of the year, to 150 of all classes. In 1798, the number fell to sixty, the old Charity Fund being charged with the remainder, 100 children. On the union of the schools in 1800, the number was raised from 160 to 200. In 1801, to 250.

pean gastronomist in India is materially a debtor to the Portuguese: unhappily, in this sphere of action, his usefulness ends, and with it his claim to our attention.

"Perhaps there is no class of men, with their educational advantages, and their other facilities for acquiring local superiority, (supposing the true mental vigour to exist,) who have produced so few men of note in any of the departments from which such men spring in Europe. In painting, in sculpture, in navigation, in laws, in arms, in agriculture, in eloquence, in literature, in science, they have not only not acquired the slightest reputation in Europe or in India, (with the one or two exceptions of a Skinner in war, and a Kyd in the higher mechanics,) but they have not even endeavoured to acquire it, because their constitutional temperament is, by nature's own decree, a bar to the endeavour. Clerkships in the public offices is the line of employment which the body of them *look to*, and which is manifestly the one best suited to their quiet, unambitious turn of mind."

In 1814, to 200 boys, and 100 girls; in all 300. In 1820, the admissions were increased to 280 boys, and 120 girls; in all 400. But the number of boys was limited in 1824 to 250. In 1826 there were 245 boys, and 190 girls; and it became necessary to suspend admission beyond that number. At the close of 1833 the number of boys was reduced to 200, and that of the girls to 120. The present number in the school is 237 boys, and 150 girls.[g]

Statistics of the School from 1827 *to* 1834.

	Annual expenses for children.			Monthly average of children educated, maintained, clothed, &c.
	Rupis.	As.	Pice.	Boys and Girls.
From May 1827 to April 1828 . .	32,532	0	2	249
„ May 1828 to April 1829 . .	34,138	15	3	289
„ May 1829 to April 1830 . .	35,892	3	11	297
„ May 1830 to April 1831 . .	37,079	10	10	305
„ May 1831 to April 1832 . .	38,295	1	2	323
„ May 1832 to April 1833 . .	33,518	11	2	278
„ May 1833 to April 1834 . .	26,966	15	11	304

[g] See Rule 113, p. 27.

Bishop's College.

The site of Bishop's College was, thirty years ago, "a wilderness of high grass, creeping shrubs, and stagnant pools;" but the spot was selected by Bishop Middleton, on account of its retirement from the bustle of the metropolis, a wide river separating it from Calcutta.

The Marquis of Hastings, Governor-General of India, at the request of Bishop Middleton, presented sixty-two bigahs of ground on the eastern extremity of the Company's botanical garden for the building and demesnes of the College, of which the first stone was accordingly laid in December, 1820. The demesnes were further increased at their eastern boundary by the free gift of a piece of ground on the banks of the Hugly by Sir Charles Metcalfe. The British and Foreign Bible Society agreed to aid the purposes of the foundation in the department of scriptural translations, by assigning a sum of £5000 to the College for that special purpose. The Church Missionary Society also agreed to assist the Incorporated Society in defraying the current expenses of the institution by an annual sum of £1000. Bishop Middleton presented a sum of £500 for the fitting up and embellishment of the College chapel, and bequeathed 500 volumes to the College library; and his widow added the gift of com-

munion-plate for the sacramental service of the College, and a tablet to the memory of the deceased founder, with an inscription written by himself. The Incorporated Society in first sending out books for the library, were aided by a gift from the University of Oxford of all the works printed at the Clarendon press; and the same gift was increased by donations of some thousand books, printed and manuscript, from Principal Mill and other individuals in India as well as England.

In June, 1825, the District Committee of the Incorporated Society, formed in Bombay by Bishop Heber, at the special instance and persuasion of Archdeacon Barnes, agreed to devote their whole first year's receipts to the support of Bishop's College. The same appropriation was likewise voted by the Diocesan Committee of Calcutta formed at the end of the same year, and also by the Madras District Committee in 1826. Lord Amherst, Governor-General of India, at the special request of Bishop Heber, in 1826 assigned a further space of forty-eight bigahs on the western side of the road and on the bank of the Hugly, to be separated from the botanical garden for the further demesnes and out-offices of the College. The University of Cambridge, by a vote of the senate in 1826, agreed that copies of all works printed at their press, should be presented to the library of Bishop's College, and the same gift was increased by several contributions made at the instance chiefly of the Rev. W. Mandell, Fellow of Queen's College, among the residents of the university.

In 1830, Bishop Turner erected at his own expense a tablet to the memory of Bishop Heber, similar to the opposite monument of Bishop Middleton. James Young, Esq., in 1832, presented an organ to the College chapel.

The original object of the institution was, to instruct

native and other youth in the doctrine and discipline of the Anglican Church, in order to their becoming preachers, catechists, and schoolmasters; *to extend the benefits of education generally;* to translate the Scriptures, Liturgy, and other religious works; and to form a residence for European missionaries, on their arrival in India.

Bishop Middleton contemplated also the admission of aboriginal natives of India, who are not Christians, to literary and scientific instruction in the College, under the same rules as other students, with the exception of those respecting hall and chapel.

But in 1829, Bishop Heber, wishing that the College should not be a mere *ecclesiastical* seminary, but serve also, like Oxford and Cambridge, to impart a general education, induced the Society for the Propagation of the Gospel in Foreign Parts to extend the benefit of a college education to lay students generally; though, from various causes, few have availed themselves of this opportunity. Bishop Heber contemplated, that "from Bishop's College India would derive her parochial clergy, her professors of the liberal sciences, her philosophers, her well-educated merchants, gentry, and statesmen." It was intended also for the training of teachers; but Bishop Heber was of opinion, that "a less costly bringing up, and less recondite studies, would serve, than it is the object of Bishop's College to supply."[a]

[a] Dean Prideaux, in 1694, published a pamphlet on India, in which he recommends that a Missionary College should be established first in England, and, after a time, removed to India; "that the existing evils and deficiencies cannot otherwise be removed, than by settling bishops and seminaries in those countries, where ministers might be bred and ordained on the spot." The position of native society also requires exertions to raise up a duly qualified native ministry. Colonel Briggs remarks on this subject: "The more general employment of natives in offices of trust, will give respectability to the upper classes, which our pre-

The scholarships amount to *twenty-three:* viz. *four* supported by the Incorporated Society; *six* Middleton scholarships, endowed by the Society for Promoting Christian Knowledge; by which were also founded *two* Heber Foreign Theological scholarships, to be filled by youths from the ancient Episcopal Churches of Asia, which do not acknowledge the supremacy of the pope; *two* scholarships, founded by the Church Missionary Society; *one* scholarship, endowed by the late Lord Powerscourt; *one* Bombay scholarship, in memory of the Bishop Heber; *six* scholarships, founded by the late R. Jackson, Esq., of Forkhill, in the county of Armagh; and *one* scholarship, founded by some friends of the late principal, Dr. Mill, to be called "Mill's Scholarship;" lastly, the sum of £1000, given by the Rev. J. Natt, late vicar of St. Sepulchre, was applied to the endowment of a *fellowship*, to be filled by native students only, and to be called "Natt's Foundation." The following is the nature of it:—

COPY OF DOCUMENTS.

"I, the Rev. John Natt, B.D., Vicar of St. Sepulchre's, in the City of London, and late Fellow of St. John's College, Oxford, England, having presented to the Right Rev. the Lord Bishop of Calcutta, the sum of six hundred pounds sterling, for the purpose of promoting, in any way he might approve, the advancement of the Gospel of Christ in India, his Lordship was pleased to

sent system is calculated to depress; it will elevate that branch of society which must always carry the body of the people along with it; it will give it an interest in government, with which it will become identified; and, instead of exhibiting, as at present, a body of proud and broken down families of rank, it will raise them to a respectable station in the community, which they will be unwilling to lose."

vest the same in Government securities, for the purpose of founding a Native Fellowship, to bear the name of 'The Natt Foundation;' and that the trustees of the same should be the Bishop and Archdeacon of Calcutta, and the Principal and Professor of Bishop's College for the time being.

"EMOLUMENTS.

"The enjoyment of the proceeds of the Government securities to the amount of one thousand (1000) pounds sterling aforesaid: the said proceeds being about fifty rupis per mensem.

"1. In free commons at the College table.

"2. In permission to occupy a student's apartments in the College, as long as the nominee remain unmarried.

"3. In a title to holy orders, which his fellowship shall be held to confer, (the Bishop having hereto expressed his approbation,) under condition of the candidate being subject to the usual examination, as, in similar cases, in the Universities of Oxford and Cambridge.

"DUTIES.

"The duties attached to this fellowship are:—

"1. Assisting the College syndicate in the revising and editing versions of the Holy Scriptures, of the Book of Common Prayer, and theological works, in the native tongues, original and translated.

"2. In rendering assistance in the superintendence of Oriental studies of the students of Bishop's College, if at any time required so to do by the College council.

"3. In direct missionary labour in the immediate vicinity of the College, to which he shall always devote a large portion of his time, and shall account this division of his duties as indispensably important; the

founder having expressed an especial wish to this effect.

"4. It has also been agreed by the College council, under his Lordship's sanction, that the fellowship aforesaid shall be known and commonly called by the title of 'The Natt Syndic Fellowship.'"

LIST OF THE STUDENTS CONNECTED WITH BISHOP'S COLLEGE IN 1846.

Name.	Date of Admission.	Age. yrs.	mo.	On what Endowment.
Henry Joseph Harrison	July, 1840.	20		Middleton. Catechist at Jubbulpur, 1846.
Samuel Lambrick Nicholas ..	Sept. 1840.	26		Church Missionary Society. Ordained by the Bishop of Colombo in service of the Society for the Propagation of the Gospel in Foreign Parts.
Edward Christopher Labrooy	Oct. 1840.	22		Middleton. Ordained by Ld. Bishop of Colombo. 1846.
Wm. Nicholas McKenzie ...	July, 1841.	20	8	Middleton. Catechist, Barripur, appointed 1847.
Thos. Saml. Shaw...............	Sept. 1841.	20	8	Jackson Forkhill. Hourat. 1847.
John Thos. Babonan	Oct. 1841.	20		Jackson Forkhill. Talyganj. 1847.
Edward Higgs	Oct. 1843.	19		Jackson Forkhill.
Henry Woodford St. Hill ...	Aug. 1844.	17		Jackson Forkhill.
Sri Nath Bose	Oct. 1844.	19		Mill.
Kali Nath Nandy	Oct. 1844.	21		Jackson Forkhill.
Simeon..............................	Oct. 1844.	20		Jackson Forkhill.
Mudhu Suden Dut	Nov. 1844.	21		Lay Student.
James Charles	Nov. 1844.	20		Middleton.
Chas. Egbert Kennett	April, 1845.	19		Middleton.
Robt. Charles Walker	April, 1845.	16		Powerscourt.
Wm. Henry Gomes	Aug. 1845.	18		Ceylon Government Student.
Henry Francis Mulukistna ..	Aug. 1845.	18		Ceylon Government Student.
William Wilkinson	Dec. 1845.	20		Church Missionary Student.
Wm. Ward Nicholls	Jan. 1846.	16		Middleton.
Abraham Dias	Jan. 1846.	16		Lay Student.
C. D. Cooper	Feb. 1846.	16	6	The Society for the Propagation of the Gospel in Foreign Parts.
David Patrick Harris	March, 1846.	15	3	Ditto ditto.
H. Cockey	March, 1846.	18	7	Ditto ditto.
Joshua Jeremiah	June, 1845.	17	1	Ditto ditto.
Henry De Sarum	Dec. 1846.	15		Ceylon Government Student.
Sidu Ram Das	Dec. 1846.	16		The Society for the Propagation of the Gospel in Foreign Parts.

The present state of Bengal calls loudly on the Christian Church to exert herself more in diffusing a religious education.

"At the same time, these native ministers must be educated well, or they will not be fitted for the duties of the ministry in India. Many of the Brahmans are shrewd men, whose arguments are often ingenious in defence of their own system; and who oftener know how to employ effectively the common sophistries against the truth which are derived from the vices and irreligion of professed Christians. The Government English Schools too are about to give a European education to all the upper classes; so that the Zemindars, the native officers of Government, the authors, the schoolmasters, and almost all the rich men of India, will soon have imbibed European knowledge, fatal to their own religion, absolutely compelling them to throw away their legends and their idols, without at the same time having received any knowledge of Christianity. To meet the moral wants of these educated classes, uneducated ministers can do nothing. Henceforth our native teachers must have, therefore, a good European education. They must be practised to speak and to write our language well, as that must be the vehicle of all superior instruction; and that their minds may be enlightened, and their characters formed, that they may be sound reasoners and men of general information, that they may be qualified to instruct the educated classes of their own country, that they may form a native Christian literature, that they may mould the mind of the Indian empire, (for nothing less than this is the august office of these Christian evangelists,) they must be well read in English authors, they must be acquainted with modern science, they must think much and reason much *in English*, they must obtain a European character."

Noel's Christian Missions, p. 383.

The High School.

THE High School was established on the ruins of the Calcutta Grammar School, and Archdeacon Corrie may be considered the original founder of this institution. He drew up the following prospectus in 1829 :

"That a College should be founded in Calcutta, in which, whilst the various branches of literature and science should be made the subjects of instruction, an essential part of the system should be, to imbue the minds of the youths with a knowledge of the doctrines and duties of Christianity.

"That this College should be, in every way, conformable to the United Church of England and Ireland. But as there are also many in this land who are not members of that Church, and who are at present completely excluded from the means of bestowing upon their children a liberal education, it was further proposed that persons of all persuasions should be permitted to attend the various classes in the projected seminary, under certain restrictions, but without such restraints as should go to interfere with their religious opinions.

"That in conducting the Institution, a liberal and enlarged course of education should be pursued, adapted to the respective attainments of the students; the College to be divided into two departments,—a higher department for the elder, and a lower department for the younger students.

"The system to comprise Religious and Moral instruction, Classical learning, History, Modern Languages, Mathematics, Natural Philosophy, Medicine and Surgery, Chemistry, Juris-

prudence, and other branches, as time and circumstances might admit of and require.

"The College to be open to the sons of native gentlemen, as well as to all denominations of Christians; and to be divided into two sections, viz., one consisting of those who should conform in all respects with the regulations of the Institution, to be designated 'Members;' the other section to consist of those only who might attend the classes for the purpose of receiving instruction.

"The advantages of the Institution to be available for all Students, with the exception of some theological privileges, which unavoidably would have to be restricted to the 'Members' of the College: no student, not being a Member of the College, to be required to comply with any religious form [of worship] provided he submitted to the general system of education, pursued within its walls.

"The benefit of attending any course of Lectures in the higher branches to be afforded to all who might be disposed to avail themselves of it, under the preceding and such other regulations as might be specified.

"All students entering as 'Members' of the College, to be required to conform in every respect, to the doctrines, usages, and forms of the United Church of England and Ireland; and Members of the College only to be received as resident students within its walls, and these to be subject to such rules of discipline, and to such an extent, as may thereafter be agreed and determined upon." [a]

The High School was opened June 4th, 1830; the plan of studies was drawn up by Bishop Turner, and the Rev. J. M'Queen was appointed rector.

"The Calcutta High School, the first institution of this class, was established in 1830, and is the property of shareholders, each share being 250 rupis, bearing interest by dividends of profits not to exceed six per cent. per annum. The property is held by trustees; the school is managed by an elective committee; and visitors are appointed to visit the school and to control the

[a] Corrie's Life, pp. 452, 453.

appointment of masters. The masters are a rector, a second master, a third master, and as many junior and assistant-masters as the state of the school may require. The school is divided into three departments, English, Commercial, and Classical. The English department includes, besides the elements of the language, grammar, history, geography, and composition; the Commercial includes arithmetic, algebra, geometry, trigonometry, and book-keeping; and the Classical includes Latin from the rudiments to Horace and Livy, and Greek to the Collectanea Minora and Homer's Iliad. In the first a boy remains three years, supposing him to be almost unacquainted with English when he enters. After that period, he proceeds to the Commercial and Classical departments, in which he continues five years. The classes that are engaged in the forenoon with the rector in the classics, go to the commercial department in the afternoon, and *vice versâ*. After being in operation only four years, five pupils from the High School had entered Bishop's College, where they are prosecuting their studies. The school is opened to the sons of Hindu or Musalman gentlemen, but it does not appear whether any receive instruction. This institution publishes annual reports of its proceedings."

Bishop Corrie remarked, "The class of Indo-Britons, or East-Indians, as they begin to call themselves, is increasing very fast. Besides the number in charity schools, there are not less than five hundred in boarding schools, in this place. Not above one hundred perhaps can pay, so as to remunerate the masters; yet they are all descendants of gentlemen. Hitherto they have generally been idle and dissipated. But, within these fifteen years, a change has been going on; and a great improvement is becoming visible among that class. Yet they have hitherto had no bond of union,

and stand separate from all established order. The Dissenters, being more on a level with them in most respects, and really exerting themselves for the improvement of this class, would gain the majority of them ere long. I hope, if we can bring the plan of the prospectus to bear, we may succeed in establishing a connecting link between the Church of England, and these really Colonists. The lower branch, or a Grammar-school, is first to be attempted; about twenty thousand rupis are set down, in shares and donations; and with a like sum in addition, we shall be able to make a beginning. A master will be wanted from England."

Abstract of Cash disbursed in the Calcutta High School, from 1st June, 1830, *to* 31*st May,* 1844.

1843-44	£16,425	10	9	1835-36	£14,695	0	7
1842-43	17,276	0	0	1834-35	13,663	15	8
1841-42	17,936	5	8¼	1833-34	12,555	6	6
1840-41	20,143	3	5½	1832-33	14,575	1	10
1839-40	20,582	6	6	1831-32	23,405	3	8
1838-39	19,160	8	0½	1830-31	12,563	11	4
1837-38	17,903	12	11				
1836-37	15,371	11	2		£236,258	2	1¼

High School Pupils.

1831	104	1838	162
1832	132	1839	161
1833	120	1840	151
1834	150	1841	144
1835	137	1842	137
1836	134	1843	123
1837	135	1844	105

The High School was closed in 1845, and the property was made over to the Bishop.

The Parental Academic Institution, founded in 1823, is also managed by a committee, and publishes annual

reports. "The objects of the Society that established it are to afford to youth the best education that existing circumstances admit, and as far as the state of the funds will allow to provide education for the orphans of members who may die not possessed of property sufficient to pay for educating their children. Membership is created by contributing two rupis or more monthly, or twenty-four rupis or more annually, or 300 rupis or more in one sum. This institution is conducted on the principle of combining religious knowledge with useful information. The course of instruction embraces scriptural knowledge and Paley's Evidences, grammar, geography, Roman, Grecian, English and Indian history, astronomy, natural philosophy, Latin, geometry, algebra, and political economy. Two free scholarships have been established in this institution, to be denominated the Metcalfe scholarships, with the view of perpetuating the remembrance of the uniform liberality of Sir Charles Metcalfe towards the institution, especially evinced by a donation of 5000 rupis for the purpose of liberating it from debt."

It has been found a great difficulty in connexion with the Parental Academy, that the parents are generally averse to their children being engaged in mechanical employments; to obviate this, the Calcutta Apprenticing Society was formed in October, 1825, in the hope that thereby many indigent Christian youths, who would otherwise grow up without learning any trade or occupation likely to afford them the means of supporting themselves, would be enabled to acquire the knowledge of a profession by which, if not grossly careless and neglectful, they could not fail to earn their livelihood in a manner at once honourable to themselves, and highly advantageous to society at large. This hope has already been realised to as great an extent as could

reasonably be expected. Of 190 boys who have been successively received into the school, twelve have already been found qualified for being articled or apprenticed to commanders of ships; and twenty more, still on board the vessel, are so far advanced, that they also may be placed out as soon as opportunities offer. In addition to these, there are, at present, by the kind permission of Government, obtained through the recommendation of the Marine Board, six lads employed on board of pilot vessels, with a view to obtain a knowledge of those duties of their profession which cannot be so well acquired on board a stationary vessel as the Marine School ship is.

"The subscriptions and donations realised since the beginning of the year, amount only to Sa. rupis 9063; while the expenditure, (including the sum of rupis 6915, being the arrears of last year,) has amounted to rupis 18,284."

Application has been made to Scotland for a principal for this Institution.

Some persons object to the prominence ever given to classical studies in the Parental Academy and High Schools. The following observations show their utility:

"Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors; you will cut off so many centuries of the world's experience, and place us in the same state as if the human race had first come into existence in the year 1500. The mind of the Greek and Roman is, in all the essential points of its constitution, our own. Aristotle and Plato, Thucydides and Tacitus, have the advantage which is enjoyed by intelligent travellers, that their observation has been exercised in a field out of the reach of common men, their information has all the value of a mass of new and pertinent facts illustrative of the great science of the nature of civilised men. Even where the results of a classical education are least tangible and least appre-

ciated by the individual himself, still the mind often retains much of the effect of its early studies in the general liberality of its tastes and comparative comprehensiveness of its views and notions."—*Quarterly Journal of Education.*

"Classical studies not only form the faculties, but supply the memory with a rich stock of information. A student cannot learn the signs without, at the same time, gaining some acquaintance with the things signified. Milton prays to God to recompense a father 'whose exceeding great care caused him to be instructed in the tongues.' Locke states, with his own entire approbation, the opinion of La Bruyère, that languages are the proper studies of our earlier years. The authors which we have are the choice authors, the picked men of all antiquity. When letters awoke from the sleep of ages, the classics became the teachers of taste and elegance to the reviving intellect of Europe. There lies deep in the human heart, an inextinguishable reverence of the past. As time goes on, all the meannesses of human life disappear, and the grand features in the characters of the ages alone remain as objects of our contemplations. The love of the old is connected with the best and highest feelings of our nature. The past is sacred. It is set beyond the revolutions of nature, and the shifting institutions of man. So much of beauty of experience, of wisdom, is secure from the love of change.

"The study of antiquity has a noble power to elevate the mind above the low passions of the present, by fixing its contemplations on the great and immortal spirits of the past."

North American Review.

Sanskrit Education.

We extract from an excellent article in the Calcutta Review, a notice of Sanskrit education:—

"Turning to the Dharma Shastra, to the chapter on education, we there find the entire system of discipline duly prescribed, on an authority which every sincere Hindu must believe to be infallible and divine. Like everything else connected with the Hindu ceremonial, it descends into minutenesses, that cast over the whole the air of a ludicrous puerility.

"Amongst other things, it is ordained, that the Brahnanical student must wear for his mantle, the hide of a black antelope, common deer, or goat, with lower vests of woven *sana*. His girdle must be made of *munja*, in a triple cord, smooth and soft; but if the *munja* be not procurable, the zone must be formed of the grass *cusa*. His sacrificial thread must be made of cotton, so as to be put on over his head, in three strings. He must carry a staff of *vilva* or *palasa*, which must be of such a length as to reach his hair, straight, without fracture, of a handsome appearance, not likely to terrify men, with its bark perfect, unhurt by fire.

"Thus provided with his leathern mantle, girdle, sacrificial thread, and staff, the student, standing opposite to the sun, must next thrice walk round the fire from left to right, and perform, according to law, the ceremony of

asking food. His first petition, prefaced with the respectful word *Chavati*, must be addressed to his mother, or sister, or mother's whole sister, or some other female who will not disgrace him. Having collected as much of the desired food as he has occasion for, and presented it without guile to his preceptor, he is then to eat some of it, being duly purified. If he seek long life, he should eat with his face to the east; if exalted fame, to the south; if prosperity, to the west; if truth and its reward, to the north.

"He must beware of giving any man what he leaves, and of eating anything between morning and evening; he must also beware of eating too much, and of going any whither with a remnant of his food unswallowed.

"Before and after meals, as well as on many other occasions, the student must carefully perform his ablutions. This is to be done with the pure part of his hand, which is under the root of the thumb, and with water neither hot nor frothy, standing in a lonely place, and turning to the east or to the north. He is first to sip water thrice; then twice wipe his mouth; and lastly, sprinkle with water the six hollow parts of his head, or his eyes, ears, and nostrils.

"Thus clad, fed, and purified, the student is so far prepared for the instructions of his preceptor. But there are still other essential preliminaries. At the beginning and end of the lecture, he must, with crossed hands, always clasp the feet of his tutor, touching the left foot with his left, and the right with his right. He must also, at the commencement and close of a lecture on the Veda, always pronounce to himself the syllable *om;* for, unless the syllable *om* precede, his learning will slip away from him; and, unless it follow, nothing will be long retained. But the utterance of a syllable, endowed with a quality so mysterious, and yet

so utilitarian, must not be lightly gone about. No! If the student have sitten on culms of *cusa*, with their points towards the east, and be purified by rubbing that holy grass on both his hands, and be further prepared by three suppressions of breath, each equal in time to five short vowels, he may then fitly pronounce *om!* Thus prepared, he may next commence his reading, taking special care, however, that he read with both his hands closed. And this is called scriptural homage.

"Another essential part of the student's discipline consists in the periodical repetition, after the prescribed form, of the ineffable text, called the *gayatri*. At the morning twilight, in particular, he is to stand repeating it until he see the sun; and at evening twilight, he is to repeat it sitting, until the stars distinctly appear. The due utterance of it is attended with the removal of sin, and the cleansing from all impurities.

"Day by day, having bathed and being purified, he is to offer fresh water to the Gods, the Sages, and the Manes, to show respect to the images of the deities, and bring wood for the oblation of fire. He is to abstain from honey, from flesh meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from all sweet substances turned acid, from injury to animated beings, from unguents for his limbs, from black powder for his eyes, from wearing sandals and carrying an umbrella, from dancing, and from vocal and instrumental music. He is daily to carry water-pots, flowers, cow-dung, fresh earth and *cusa* grass, as much as may be useful, to his preceptor. He is constantly to sleep alone, and on a low bed.

"The student is daily to perform the duty of a religious mendicant, and to receive his food by begging—being careful to receive none from persons deficient in performing the sacrifices, and other duties, which the Vedas

ordain, or from cousins of his preceptor, or from his own cousins, or from other kinsmen by the father's or the mother's side. Daily, too, must he bring logs of wood from a distance, and, placing them in the open air, make an oblation to fire without remissness.

"In the presence of his preceptor, the student must always eat less, and wear a coarser mantle, with worse appendages. He must rise before, and go to rest after, his tutor. He must not answer his teacher's orders, or converse with him, reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face. He must both answer and converse, if his preceptor sit, standing up; if he stand, advancing towards him; if he advance, meeting him; if he run, hastening after him; if his face be averted, going round to front him, from left to right; if he be at a little distance, approaching him; if reclined, bending to him; and if he stand ever so far off, running toward him. He must never pronounce the mere name of his tutor, even in his absence; nor ever mimic his gait, his speech, or his manner. By censuring his preceptor, though justly, he will, in the next birth, become an ass; by falsely defaming him, a dog; by using his goods without leave, a small worm; by envying his merit, a larger insect or reptile. He must not sit with his preceptor to the leeward, or to the windward of him. But he may sit with his teacher in a carriage drawn by bulls, horses, or camels; on a terrace, on a pavement of stones, or on a mat of woven grass; on a rock, on a wooden bench, or in a boat![a]

"At the age of twelve, or, at furthest, of thirteen, the young aspirant after Brahmanical lore commences his studies by poring over the grammar termed the Mugdabodha, itself *written in that language which it is*

[a] See Institutes of Manu.

designed to teach; on this he is destined to spend three whole years, without once even attempting to translate the easiest elementary book! What would be the feelings of the youths of our great public schools, if told that their dim and distant visions of a first class at Cambridge or Oxford must be prefaced by the solid reality of an equally long and undivided application to the pages of Buttman or Matthiæ; and these, too, not in German or English, or even Latin, but in Greek! When, however, the student has effectually mastered the intricate rules of Sanskrit Vyakaran, he plunges at once fearlessly into the vast ocean of heroic and dramatic literature.

"His next two years are devoted to the poem of Bhatti, made for the express purpose of exemplifying all the important rules of grammar; the heroic poems of the Raghuvansa and the Kumara Sambhava; the story of Nala and Damayanti, as conveyed in the Naishadha; to that trying criterion of all accurate Sanskrit scholarship, the Sisupala Badha, by Magh; to the pleasing story of Sacontala, as dramatised by Kalidasa; to the Veni Sanghara, the Murari, the Bharori, the Prasana Raghava, Uttara Rama Charitra, Ranghava Pandavi, Vasavadatta. In such manifold and varied stores, he soon reduces to efficient practice the rules of grammar which hitherto have been floating about in his brain: fortified with scholarship at all points, he would seem to have nought to do, but to go forth and conquer; and the stubbornness of his opponent yields, as might be expected, to his systematic, though protracted attack. After this first burst, his labours proceed at a more uniform rate; his next year is employed in the science of rhetoric (alankara), and he not only translates, but also commits to memory, the whole of the Sahitwa Darpana, and the Kavya Prakashanda Manjari. The doctrines of the Vedanta school claim his attention for the ensuing

year, and he is made to master the Vedanta Sara, or essence of the Vedanta, the Panchadashi, and the Sharirikashutra. The same time is expended on the science of logic (nyaya), which follows next in the routine of his education: in this year he reads only two books, the Bhasha Parichedar (division of speech) and the Gautama Sutra. The succeeding twelve months are devoted to that science, in which there is every reason to suppose that the Hindus had made considerable progress at a very early period—that of mathematics; for this he takes in hand the Lilavati and the Bijaganita. The attention of his next three years of college life is demanded for the voluminous study of the law; and we are startled, when told that the student not only reads, but also commits to memory, (with one exception,) the whole of the following books:—the laws of Manu, the Mitakshara, the Dayabhaga, or law of inheritance, the Dattaka Mimansa, the Dattaka Chandrika, the Udvaha Tattwa, the Shuddhi Tattwa, the Daya Krama Sangraha, and the Daivo Tattwa; the one exception, strange to say, is the well-known volume of Manu. With this last science, the term of his studentship, extending over a period of twelve years, is made to cease; but it would be as ridiculous to suppose, that every student who has passed through the Sanskrit College, is master of the above catalogue, as to imagine, that a first class degree and a common *pass* at Oxford, are synonymous terms.

"The history of mankind can be but imperfectly appreciated, without some acquaintance with the literature of the Hindus. It is, however, to the educated youth, whose manhood is to be spent in India, and who is there destined to discharge high duties, and to sustain heavy responsibilities; who is to execute the offices of civilised government over millions of subject Hindus, and to make that government a blessing, not a curse, to

India—a glory, not a shame, to Britain,—it is to him that the study of Sanskrit commends itself, by considerations of peculiar importance. . . . . . . The popular prejudices of the Hindus, their daily observances, their occupations, their amusements, their domestic and social relations, their local legends, their national traditions, their mythological fables, their metaphysical abstractions, their religious worship—all spring from, and are perpetuated by the Sanskrit language. To know a people, these things must be known: without such knowledge, revenue may be raised, justice may be administered, the outward shows and forms of an orderly government may be maintained; but no influence with the people will be enjoyed, no claim to their confidence or attachment will be established, no affection will either be felt or inspired, and neither the disposition nor the ability to work any great or permanent improvement in the feelings, opinions, or practices of the country, will be attained."

THE HINDU COLLEGE was projected near the close of the year 1815. It now contains more than 500 pupils, who pay about £3000 annually in college fees. The following is a list of the text-books read in this and other Government colleges:—

Literature.—Richardson's Selections. Shakspeare. Bacon's Advancement of Learning. Bacon's Essays. Bacon's Novum Organum (Calcutta edition.) Milton's Poetical Works. Addison's Essays. Johnson's Rambler and Rasselas. Goldsmith's Essays. Hallam's Literary History of the 15th, 16th, and 17th Centuries. Campbell's Rhetoric. Schlegel's History of Literature.

Mental and Moral Philosophy.—Smith's Moral Sentiments. Abercrombie's Moral and Intellectual Powers (Calcutta edition.) Stewart's Elements of the Philosophy of the Mind. Reid's Inquiry. Reid's Intellectual Powers.

History.—Hume's England. Macintosh's ditto. Gibbon's Rome. Arnold's ditto. Thirlwall's Greece. Robertson's Historical Works. Mill's India. Elphinstone's ditto. Miller's

Philosophy of History. Villiers' Essay on the Literary and other Effects of the Reformation. Tytler's Universal History.

Mathematics.—Peacock's Algebra (Second edition, Part First only.) Rymer's Equations. Hall's Differential and Integral Calculus. Waud's Algebraical Geometry. Snowball's Trigonometry. Woodhouse's Trigonometry (modernised.) Conics (Whewell's Limits.)

Natural Philosophy.—Mrs. Somerville's Connexion of the Physical Sciences. Herschell's Preliminary Discourse. Herschell's Astronomy. Brinkley's Astronomy. Webster's Hydrostatics. Phelps' Optics. Griffin's Optics. Pneumatics. Treatise on Mathematical and Physical Geography.

Political Economy. — Smith's Wealth of Nations, with McCulloch's Notes.

Logic and Grammar.—Mill's Logic. Whately's Logic. Latham on the English Language.

Vernacular.—(Bengalí) Gyanapradip and Annadamangal, and Dewani Hafiz. (Urdu) Ikhwanussafa and Intíkhabí Souda. (Persian) Akhlaqí Jalali. (Hinduí) Prem Sagur and Sabha-bilas, Vernacular Composition and Essay Writing.

"It owes its origin to a most zealous advocate for native education, the late Mr. David Hare. He it was who first conceived the idea of such an establishment, which occurred to his mind in the course of discussion, at the house of the celebrated Rammohun Roy, on the best means of improving the moral and intellectual condition of the people of India. Having written down his thoughts on the subject, the paper was shown to several individuals, amongst whom was a native gentleman, who, without communicating his intention to Mr. Hare, handed it directly to Sir Edward Hyde East, then Chief Judge of the Supreme Court, soliciting his patronage and support of the scheme under consideration. The learned judge was so much pleased with Mr. Hare's suggestions, that he entered immediately into almost all his views, and after having proposed a few trifling alterations in that gentleman's plan for the establishment

of the college, he convened a meeting of respectable natives at his own house, on the 5th of May, 1816, for the purpose of carrying so happy and noble a design into speedy execution.

"The primary object of the institution was the tuition of Hindu children in the English and Indian languages; and in the literature and science of Europe and Asia. The Committee hired a building in a populous part of the town as a temporary school-house, and on the 20th January, 1817, the school was opened. On that day there were but twenty pupils, but a learned native who was present expressed his hopes that the Hindu College would resemble the *bur*, the largest of trees, which yet at first was but a small seedling. In less than three months the number of boys was sixty-nine, including sixteen free scholars, all of whom made English their principal study. The funds of the college amounted at this time to upwards of 70,000 rupis. Notwithstanding, however, this auspicious commencement, the expenses connected with the establishment not being regulated with a due regard to economy, were soon discovered to be much beyond the means at the disposal of the management, and, as a consequence, some appointments that were almost sinecures were abolished, and certain extravagant expenditures were reduced. Though so much active interest had been exhibited in the early infancy of the College, the novelty, however, soon began to wear away, and if it had not been for the indefatigable labours and persevering expostulations of Mr. Hare, the founder, the whole undertaking might gradually have dwindled into nothing. The school had been removed from one house to another, and began to exhibit anything but a flourishing appearance, when the few individuals who still had its success at heart, appealed to the Government for assistance. Pecuniary aid was immediately granted; and the

Governor-General in Council having determined to found a Sanskrit College in Calcutta, for the special purpose of reviving native literature, it was deemed advisable to erect a large and handsome building that might accommodate all the classes of both institutions. A lac and 20,000 rupis was allotted to the purpose. The foundation-stone of this edifice was laid on the 25th of February, 1824. The present building was opened for the reception of the two institutions in the month of May, 1827. The centre part of the building was to be devoted to the Sanskrit students, and the two wings to the senior and junior departments of the Anglo-Indian school. A wealthy Raja presented a donation of 20,000 rupis, which was devoted to the institution of scholarships, the object of which was, by a monthly bursary of sixteen rupis, to induce the pupils of the first class, who would otherwise be obliged to quit college in search of a livelihood, to remain longer and finish their education.

"A Mr. Derozio, an East Indian, who had acquired some degree of local celebrity as a poet, was one of the masters, and, being fond of conversing with the students, he sometimes touched on religious questions with too much freedom, and alarmed the parents of the youths. It was asserted that he taught them atheism, and also insisted upon the necessity of disobeying their parents on all matters connected with liberty of discussion. He positively denied the truth of these charges, and of several others of a similar nature; but as many of the parents had indignantly removed their children, and there was a general impression amongst the natives that the Hindu faith was the subject of ridicule of the Hindu College, and that even the great principles of morality and natural religion were attacked by Mr. Derozio, the native management thought it absolutely necessary, as a matter of policy, to dispense with his services as a

teacher. The visitor and founder of the College were both of opinion that the charges against Mr. Derozio were unfounded, but they were obliged to give way to the native managers in a matter so peculiarly affecting their own feelings and the interests of the college.

"The Hindu College is one of the handsomest buildings in Calcutta. It is of the plain Grecian Ionic order." —*Stocqueler's Hand-Book of India*, p. 269.

"THE MEDICAL COLLEGE.—This institution was founded in February, 1834, by Lord William Bentinck. It was one of the last acts of that nobleman's administration in India, and one of the most useful. For some years previous to the establishment of the Medical College, a school of instruction for native doctors, as it was termed, had existed under the successive superintendence of Messrs. Breton and Tytler, two gentlemen of great ability, and much distinguished as Oriental scholars. In that school a number of young men were educated for the service of the government in the capacity of native doctors, a very subordinate and inferior grade of medical assistants. The institution was carried on entirely in the Hindustani language, aided by a few translations in Arabic. The extent of education was very limited, and in no department was it in the slightest degree practical, except in the mere drudgery of dressing wounds and compounding medicine. There was only one teacher for all the branches of medical science, and the students had received no previous education beyond the accomplishments of reading and writing in their own tongue. They were utterly ignorant of the English language and all European knowledge, and for the most part were young men not above the rank of common servants, often of the meanest class. Besides this school, an attempt was made to convey some instruction in medicine

to a few students in the Hindu and Mohammedan colleges, in the shape of a lecture, twice a week. The means of instruction were, in this instance, also confined to plates and books. No great progress could be expected to occur from such desultory instruction, although the teachers were gentlemen of great eminence.

"The inefficiency of these native schools soon became apparent. It would, indeed, have been impossible to produce better work with such materials as the teachers had at their disposal, and they certainly deserved much credit for the progress they made with such limited means. In consequence of the failure of these institutions, and urged, perhaps, by some papers upon the possibility of improving the scheme of medical education in India, which were laid before him by one or two gentlemen in the medical service, Lord William Bentinck appointed a committee to inquire into the subject, and report to him upon the feasibility of establishing a more improved method of instruction in this department of knowledge. At the end of two years, after considerable labour and very patient investigation, a most masterly report upon the subject showed the utter impossibility of imparting medical instruction, according to the system of translations, without any means of practical illustration, then pursued in India. It urged upon the government to establish, forthwith, a college of medicine, formed upon a very extended basis, wherein instruction might be conveyed, in the English language, by a number of lecturers having each a separate branch of study under his charge; and it suggested, that these teachers should be directed to make their instruction as practical as possible, after the model of similar establishments in Europe, more especially with reference to anatomy, and the treatment of diseases."—*Ibid.* pp. 290, 291.

The College now contains ninety-three students.

Calcutta Sanskrit College.

The Calcutta Sanskrit College was founded principally with the design of training pandits to expound the Hindu laws. It was intended by Government to establish colleges for this purpose at Nadya and Tirhut; but, in 1821, it was resolved to concentrate them at Calcutta.

"Calcutta being necessarily the resort of a vast number of Asiatics, its celebrity as a city, its European masters, its opulence, its centrical situation with regard to the peninsula, and the upper provinces, and the facility of access to it, whether by land or water, all contribute to render it attractive to the natives of India, and therefore peculiarly adapted to the situation of a seminary, which it was intended should be accessible to students from every part of the country. Besides these and other advantages, unnecessary to enumerate, the establishment of the institution at the seat of government, would secure a facility and efficiency of control and superintendence, which could not be obtained in a more distant quarter.

"Influenced by these considerations, the Governor-General in Council determined, in the year 1821, that a Hindu College should be founded in Calcutta, on a footing similar to that of the College already established at Benares, with such modifications as should subsequently prove necessary or advisable; that the sum of 25,000

rupis (afterwards increased to 30,000) should be annually granted for the support of the institution, and that the superintendence of it should be vested in a committee to be named by the Government. A sum of about a lac and twenty thousand rupis was allotted by Government for the cost of buildings and the purchase of ground. The spot chosen was in an extensive square lately formed in a centrical part of the city, and the first stone of the edifice was laid on the 25th of February, 1821, with masonic ceremonies, in the presence of a large assembly of Europeans, and a vast concourse of natives, who seemed to take a lively interest in the scene.

" To secure the preference of the stipendiary allowance to those most needing it, it is a rule, that of the whole number of students at any time on the foundation of the College, not more than one-third shall be fixed residents in Calcutta; the remainder are to be the sons of individuals inhabiting any part of the provinces subject to this Presidency without the limits of the metropolis. But with reference to the existence of a similar institution for the convenience of the inhabitants of the Upper Provinces, a preference is given in the Calcutta College, in the event of competition for vacancies, to natives of Bengal and Orissa.

In 1823, a splendid philosophical apparatus was presented to the College by the British India Society of London, and the Government assigned a salary for a competent lecturer on experimental philosophy. The erection of the College cost 145,158 rupis, and it opened with 100 pupils, on the 1st of January, 1824.

The institution now contains more than 180 students, sixty of whom are studying English.

The Free Church of Scotland Institution.

In 1823, Dr. Bryce, Chaplain of the Scottish Church in Calcutta, memorialised the General Assembly to send out missionaries to Calcutta, to address the better informed natives in Calcutta, in their own language, in St. Andrew's Church. No active steps were taken to carry out the measure until 1829, when the subject was revived by Dr. Inglis; and the General Assembly selected the Rev. A. Duff as their first missionary to Bengal. Mr. Duff proceeded to Calcutta with full discretionary power vested in his own hands as to the nature of the mission, and the best locality for it. "Dr. Inglis put a *carte blanche* into the missionary's hands, refusing to be an instructor where he was himself to become a learner." Mr. Duff was thus enabled to form his own plans accord- to his own convictions, and the experience of other missionaries, "unincumbered with the vexatious and petty instruction of ignorant and pragmatical authority." He determined to give, through the medium of the English language, a high scientific, literary, and logical education. The school was opened in August, 1830, in the Chitpur

road, in a building which had been previously used by the Unitarians or Pantheists.[a]

In 1837, a handsome building was erected in Cornwallis Square for the institution. In 1846, all the missionaries connected with the institution joined the Free Church of Scotland. The building remained in the possession of the Established Scottish Church, which has recently sent two missionaries to take charge of it.

[a] Those anxious to know the particulars relating to the origin of this institution, will find a full detail in "Duff's India and India Missions;" a work which contains some valuable articles on Hinduism, and remarks on the various modes of evangelization adopted in India.

"In the Calcutta Institution, for example, after the ordinary branches of English reading, (including Scripture History, and the Histories of Egypt, Babylon, Greece, Rome, England, and India, with various miscellaneous pieces in prose and verse,) Grammar, Geography, and Arithmetic, have been mastered, the pupils enter on a more advanced course of Christian Theology, Literature, Science, and Philosophy, which usually extends to almost six years. Besides lectures and oral expositions, the following works have, within the last three years, in whole or in part, been studied:—the Bible itself in all its parts; Paley, Horne, Mundy, Haldane, Erskine, and Leslie, on the Evidences; Edwards' History of Redemption, and his Freedom of the Will; Vincent on the Shorter Catechism, the Confession of Faith, Butler's Analogy, Boyle and Locke on Christianity, Nolan's Analogy between Revelation and Science; Paley, Bell, and Brougham, on Natural Theology; Howe's Living Temple; the Philosophy of Salvation; Colebrooke on Vedantism; Abercrombie's Intellectual and Moral Powers, Payne's and Brown's works on Mental and Moral Philosophy, with portions of Cudworth, Stewart, Reid, Locke, Chalmers, Cousin, and Wayland; Lieber on Political Ethics; Leechman's and Whately's Logic, and Whately's Rhetoric, with readings from Blair and Campbell; Hallam and Schlegel's Histories of Literature; Robertson's Charles V., D'Aubigné on the Reformation, McCrie's Life of Knox, with other Biographies; Milton's Paradise Lost and Regained, Cowper's Poems, Young's Night Thoughts, Pollok's Course of Time, with

portions of Campbell, Akenside, Montgomery, and Thompson; Clift and Wayland on Political Economy; Bacon's Novum Organum and Essays; Taylor on the History of Civilization, and Locke's Letters on Toleration; Lecture and Readings on Geology and Chemistry; Abbot, Gall, Dunn, Wood, Stowe, &c., on Education, Normal Teaching, and Training; various works by Herschell, Bell, Lardner, Duncan, Lacroix, Bland, Maddy, Milne, Wallace, and Woodhouse, on the different branches of Mathematics and Natural Philosophy; Plane, Solid, and Analytical Geometry, Plane and Spherical Trigonometry, Conic Sections, Algebra, and the Differential Calculus; Mechanics, Optics, Astronomy, theoretic and practical, Meteorology, Hydrology, Pneumatics, Magnetism, Electricity, &c.; various works in Bengali and Hindustani; Sanskrit Grammar; Greek Grammar, and New Testament.

"The Bengal Mission was established in 1830. It is now conducted by the Rev. Dr. Duff, the Rev. W. S. Mackay, the Rev. David Ewart, the Rev. John Macdonald, and the Rev. Thomas Smith. In the Free Church Institution of Calcutta, and the branch schools at Culna and Baranagur, the number of native youths is about 1500."

We append to this account of the Institution, a list of the alumni who have become Christian converts; showing some of the results which have accrued in immediate connexion with this mission; but there are several instances, both in connexion with the American Mission and the Church Mission, of young men who have received from it the rudiments (and it may be more) of a religious education, who, although apparently unimpressed when they left the Institution, have subsequently, by the grace of God, been led by repentance and faith to become subjects of Christ's kingdom.

FREE CHURCH OF SCOTLAND INSTITUTION.

Names.	Caste.	Date of Baptism.	Subsequent Employment.
Ananda Chandra Magumdar ...	Sudra, the Nephew of Brajamdhan, the author of the Bengali tract against Idolatry	April 21, 1833.	Went to England in 1834. Returned in 1839. An Assistant Missionary in connexion with the London Missionary Society. Resigned that office and went a second time to England.
Dwarkanath Basu	Sudra of high class ...	Feb. 17, 1837.	Entered the Medical College in 1841. One of the four who went to England with Dr. Goodeve in 1845. Returned a Member of the Royal College of Surgeons. At present, Assistant Demonstrator of Anatomy, with 200 rupis per mensem.
Mahendra lál Basák	Sudra	March 8, 1839.	A Catechist for nearly three years. Died deeply lamented, April 7, 1845.
Kailás Chandra Mukeyra	A Kulin Brahman	August 15, 1839.	A Catechist for nearly three years, the colleague of Mahendra. Died, deeply lamented, February, 1845.*
Jagadishwar Bhattácháyga ...	Brahman	Nov. 3, 1841.	Catechist.
Prusanna Kumár Chátteyga ...	Kulin Brahman	Jan. 19, 1842.	Catechist.
Mádhab Chandr Basák	Sudra	July 3, 1842.	A Student. Died February 17, 1843.
Lál Behári De	Sudra	July 16, 1843.	Catechist.
Behári Lál Singha	Sudra	August 13, 1843.	Catechist.
Gobinda Chandra Dás	Sudra	July 28, 1844.	Teacher and Librarian.
Guru Das Maitra	Brahman	March 11, 1845.	Student.
Umesh Chandra Sarkar	Sudra	April 27, 1845.	Writer.
Bauka Behari Basu	Sudra of high class	May 13, 1845.	Student.
Harish Chandra Mitra	Sudra	May 25, 1845.	Left the Mission, 1846.
Baikanta Nath De	Sudra	June 10, 1845.	Student.
Beni Madhab Kar	Sudra	July 1, 1845.	Left the Mission, 1846.
Uma Charan Ghosh	Sudra of high class ...	Sep. 29, 1846.	Student.

CONVERSIONS RESULTING FROM SOME OF THE ABOVE.

Names.	Date of Baptism.	Remarks.
The Wife of Umesh	April 27, 1845.	Came with her husband. He had taught her to read the Bengali New Testament; and to understand the truth of Christianity. She came a believer, and stood the severe trial which followed their abandoning idolatry with fortitude almost greater than her husband's.
The Wife of Prasanna. ... ... The Wife of Gobinda	June 2, 1846.	Had been separated from their husbands since the date of the husbands' baptism. Providentially restored in the latter part of 1845. Carefully instructed by their husbands and others, and, after strict examination, admitted to baptism.

* These were two young men of high promise.

Vernacular Education.

Among those who were early labourers in this cause, the name of Mr. May deserves mention. Lushington gives the following notice of Mr. May's exertions:—

" At the beginning of July, 1814, this benevolent and meritorious individual, while residing at Chinsurah, as a Dissenting minister, with a very narrow income, opened a school in his dwelling-house, proposing gratuitously to teach the natives reading, writing, and arithmetic. On the first day sixteen boys attended. In the course of the month of August, the scholars became too numerous to be accommodated under his lowly roof; a spacious apartment being allotted to him in the Fort, by Mr. Forbes, the Commissioner of Chinsurah, the list of attendance at the commencement of October, had swelled to ninety-two. In January, 1815, Mr. May opened a village or branch school, at a short distance from Chinsurah, and in the following month of June, not twelve months since the commencement of his undertaking, he had established sixteen schools, including the central one at Chinsurah, to which 951 pupils resorted.

" Mr. May encountered some slight impediments in the commencement of his labours from the prejudices of the natives; chiefly, however, among the old teachers of the indigenous schools, who, from interested motives, naturally did not fail to foment the apprehensions at first entertained by some, that he intended to convert them to Christianity. His wise and conciliatory measures, however, soon removed distrust from their minds, and satisfied them that he meditated no interference with their religious opinions. The objection of the schoolmasters did not long exist, for the extension of the branch

schools on the new principle, ultimately created a demand for additional teachers, who were, in many cases, provided from the class above mentioned. Although the opposition alluded to was ultimately overcome, it must not be supposed that the establishment of the schools was achieved without considerable difficulty: the introduction alone of a new plan of education, among an ignorant people, notorious for their indolence, apathy, and attachment to established habits, involving frequent journeys, visits, and conferences, effected in an hostile climate, and with very imperfect accommodation, required no common exertion of patience, self-denial, fortitude, and perseverance. Add to this the labour of superintendence, and Mr. May's indefatigable efforts may be justly appreciated. The branch schools were situated, some of them, ten miles above, and some six miles below Chinsurah; nevertheless, Mr. May and his assistants contrived to visit twenty-six branch schools sixty times in three months.

"The success of Mr. May, and his unexceptionable mode of intercourse with the natives, having been brought by Mr. Forbes to the notice of the Government, a monthly sum of 600 rupis was granted to enable Mr. May to prosecute his undertaking, Mr. Forbes being desired to superintend the detailed application of the funds.

"Towards the latter end of 1815, the attendance on Mr. May's establishments was somewhat diminished, by the formation of several schools by natives, partly from motives of ostentation, and partly with views of opposition to Mr. May; but it soon became manifest that his plan of education was as inoffensive to their prejudices, as it was superior to their own mode of instruc tion, and its progress now exceeded his most sanguine expectation.

"The attendance of the children in the Fort being inconvenient, the central school was removed to a short distance from Chinsurah, and Mr. May, adverting to the increase of the schools, and the great augmentation of the number of children on the books, which amounted, early in 1816, to 2136, projected the formation of a school for teachers, as necessary to the extension of his plan, and the perpetuation of the means of instruction. A few youths were accordingly taken on probation, their education, food, and clothes, being furnished to them free of expense. After performing for a time the duties of monitors at the central school, and receiving more especial instructions from Mr. May, they were

sent to the village schools, to learn accurately the plan observed there, and thus they became qualified to discharge the duties of instructors themselves. So popular was the latter institution, that a blind man performed a journey of three days on foot, for the purpose of securing a place in it for his nephew.

"Nor did the higher class of natives in the vicinity withhold their confidence from the general scheme of education. The Raja of Burdwan, and two other individuals of consideration, each established a school, the former of whom subsequently transferred his school to English superintendence. From the earliest stage, one-third of the children in attendance at the schools were Brahmans. At first a Brahman boy would not sit down on the same mat with one of another caste. The teachers also made the same objection, which has of late been voluntarily relinquished.

"In August, 1818, Mr. May's course of usefulness was arrested by death; but this excellent man was not removed from the scene of his labours, until he had witnessed how complete was their present beneficial operation, to which satisfaction he might have added, had his modest and unassuming nature admitted of it, the anticipation that future generations would be indebted to his care, for their redemption from ignorance and degradation. At the time of his decease, the existence of thirty-six schools, attended by above 3000 natives, both Hindus and Mohammedans, attested his zeal, his prudence, and benevolent perseverance. Mr. May was succeeded in the charge of the Government Schools by Mr. Pearson, who, assisted by Mr. Harle, followed his footsteps, with equal ability and judgment. The endeavours of these gentlemen were, at first, chiefly directed to the introduction of further improvements in the native education, the plan of instruction approaching, as nearly as possible, to that adopted in the National Society's Schools in England, with the modifications suggested by local circumstances, and some ingenious and expedient additions made by the new managers."[a]

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[a] English education now engages the attention of missionaries chiefly. Its bearings are very important; we give, on this subject, the views of the Right Hon. T. B. Macaulay, who, when in India, was a zealous coadjutor with Lord William Bentinck for the extension of English and European literature among the people of Hindustan. He says:—

"How, then, stands the case? We have to educate a people

who cannot at present be educated by means of their mother-tongue; we must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate; it stands pre-eminent even among the languages of the west; it abounds with works of imagination, not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence, trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to enlarge the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said, that the literature now extant in that language is of far greater value than all the literature, which, three hundred years ago, was extant in all the languages of the world together. Nor is this all: in India, English is the language spoken by the ruling class; it is spoken by the higher class of natives at the seats of government; it is likely to become the language of commerce throughout the seas of the east; it is the language of two great European communities which are rising, the one in the south of Africa, the other in Australasia—communities which are every year becoming more important, and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to think, that, of all foreign tongues, the English tongue is that which would be the most useful to our native subjects."

Calcutta School Society.

THIS Society was instituted on the 1st of September, 1818, and adopted the following rules:—

"That its design be to assist and improve existing schools, and to establish and support any further schools and seminaries which may be requisite; with a view to the more general diffusion of useful knowledge amongst the inhabitants of India of every description, especially within the provinces subject to the Presidency of Fort William.

"That it be also an object of this Society to select pupils of distinguished talents and merit from elementary and other schools, and to provide for their instruction in seminaries of a higher degree; with the view of forming a body of qualified teachers and translators, who may be instrumental in enlightening their countrymen, and improving the general system of education. When the funds of the Institution may admit of it, the maintenance and tuition of such pupils, in distinct seminaries, will be an object of importance."

One of the objects of the Calcutta School Society was to provide a body of qualified native teachers and translators; and in pursuance of this object the Committee at first sent twenty boys, considered to be of promising abilities, to the Hindu College to be educated at the Society's charge; and subsequently ten others were

added. There are thus always thirty scholars at the Hindu College receiving an English education at the expense of the School Society; and the selection of pupils to fill the vacancies which occur from time to time, affords considerable encouragement to the boys in the indigenous schools. In 1829, three of the young men who had received their education at the Hindu College at the expense of the School Society, on leaving the college were engaged as English teachers in the Society's own school, for which they were eminently qualified, and others have obtained respectable employment in Calcutta. The Society's scholars are said to rank among the brightest ornaments of the college.

"A very minute inquiry respecting schools was instituted when the Calcutta School Society was formed in 1818-19. The result was, that the number within the legal limits of Calcutta was 211, in which 4908 children received instruction. Assuming the returns of the Hindu and Mohammedan population of Calcutta made in 1822 to be correct, this number is about one-third the number of native children capable of receiving instruction, the other two-thirds being without the means of instruction in institutions of native origin. In 1821, of these schools 115, containing 3828 scholars, received books from the School Society, and were examined and superintended by its officers and agents; while ninety-six schools, containing 1080 scholars, continued entirely unconnected with that Society. In 1829, the date of the fifth report of the School Society, the number of schools in connexion with it had been reduced to eighty-one.

"The improvements introduced by the School Society into the schools in immediate connexion with it are various. Printed, instead of manuscript, school-books are now in common use. The branches formerly taught are now taught more thoroughly; and instruction is extended to subjects formerly neglected, viz., the orthography of the Bengali language, geography, and moral truths and obligations. The mode of instruction has been improved. Formerly the pupils were arranged in different divisions according as they were learning to write on the ground with chalk, on the palm-leaf, on the plantain-leaf, and on paper,

respectively; and each boy was taught separately by the schoolmaster in a distinct lesson. The system of teaching with the assistance of monitors and of arranging the boys in classes, formed with reference to similarity of ability or proficiency, has been adopted; and as in some instances it has enabled the teachers to increase the number of their pupils very considerably, and thereby their own emoluments, it is hoped that it will ultimately have the effect of encouraging men of superior acquirements to undertake the duties of instructors of youth. A system of superintendence has been organised by the appointment of a pandit and a sircar, to each of the four divisions into which the schools are distributed. They separately attend two different schools in the morning and two in the evening, staying at least one hour at each school, during which time they explain to the teachers any parts of the lessons they do not fully comprehend, and examine such of the boys as they think proper in their different acquirements. The destinations of the pandits and sircars are frequently changed, and each of them keeps a register, containing the day of the month; the time of going to, and leaving, each school; the names of the boys examined; the page and place of the book in which they were examined; and the names of the schoolmasters in their own hand-writing—which registers are submitted to the secretaries of the Society every week through the head pandit. Further examinations both public and private, yearly, half-yearly, or quarterly, as necessity or convenience dictated, have been held in the presence of respectable European and native gentlemen, when gratuities were given to deserving teachers, and prize-books to the best scholars, as well as books bestowed for the current use of the schools. The tendency of all these measures to raise the character and qualifications of the teachers must be apparent, and it is with reference to this tendency that the labours of the Calcutta School Society have received the special approbation of the Court of Directors. In 1825, the Court, in confirming the grant of 500 rupis per month which had been made to this Society by the local government, made the following remarks: 'The Calcutta School Society appears to combine with its arrangements for giving elementary instruction, an arrangement of still greater importance for educating teachers for the indigenous schools. This last object we deem worthy of great encouragement, since it is upon the character of the indigenous schools that the educa-

tion of the great mass of the population must ultimately depend. By training up, therefore, a class of teachers, you provide for the eventual extension of improved education to a portion of the natives of India far exceeding that which any elementary instruction that could be immediately bestowed, would have any chance of reaching.' In consequence of the reduction of the Society's means, 'the examinations have been discontinued since 1833."

"The Serampur missionaries, in August, 1818, submitted a prospectus of Serampur College to the Marquis of Hastings, then Governor-General of India, and to the Indian public in general, which was received with favour and approbation. The college buildings have been erected solely at the expense of the Serampur missionaries, and in 1827 had cost nearly £14,000, at which date it was supposed that £5000 more would be required to finish them. They include apartments for the various classes of students, for divine worship, and for a library and museum; and two suites of rooms detached from the central buildings by a space of forty-eight feet, furnish dwelling-houses for four professors. A crescent behind at the distance of three hundred feet will, when complete, furnish accommodation for two hundred native students. In 1821 his Danish Majesty expressed his approbation of the institution, and presented a donation of a house and garden, the rent of which varies from sixty-four to eighty rupis per month, to be applied to the support of Serampur College. In England and in the United States of America, funds amounting to about 50,000 rupis have been subscribed and vested in trustees, the interest being appropriated to the annual support of the college. In Scotland £1300 was contributed, of which, at the request of the donors, £500 was applied to the purchase of philosophical apparatus, and the remainder to the education of native Christian youths.

A legacy of 6000 rupis was left by Mr. Arthur Bryant Connor to Dr. Marshman in trust for the college. The late Mr. Charles Grant having bequeathed a sum of 2000 rupis to the Serampur missionaries, they appropriated it to the endowment of a native tutorship; and his son, Mr. Charles Grant, having understood that this sum was inadequate to the object, presented the college with the additional sum of 2000 rupis. Several other friends of the college having also presented to it several donations to be appropriated as an endowment for tutors who may in future be appointed from the most eminent of the students, this fund had increased, at the close of 1828, to about 6000 rupis. Mention is also made in the college reports of several sums amounting in all to about 11,000 rupis, which had been intrusted to the college council, that the interest accruing from them might be perpetually devoted to its support. An offer having been made to the council of a grant of land in the Soonderbuns partially cleared, consisting of about thirty-one bigahs, they purchased it for 3500 rupis, and, with the exception of a small amount involved in one of the recent mercantile failures, the rest of the sum has been expended in clearing and embanking the land. Several thousand bigahs have been cleared and a village consisting of sixty families has arisen on the estate.

"Up to 1829, 248,243 sicca rupis had been expended on the college since its institution, of which only 92,243 rupis had been furnished by the public, the remainder being supplied from the private resources of the Serampur missionaries. The buildings of Serampur College are held in trust by different gentlemen residing in India, England, Scotland, and the United States; and his Danish Majesty has incorporated the college by royal charter, granting it power to hold lands, to sue and be sued at law, and to confer degrees in the various branches

of learning which may be cultivated there; and allowing the space of ten years to the Serampur missionaries carefully to digest its laws and constitution, which, after that period, are to be unalterable.

"On the 31st December, 1834, there were in the college ten European and East Indian students; forty-eight native Christian students; and thirty-four native students not Christian. The European and East Indian students are taught Hebrew, Greek, Latin, Bengali, and mathematics, and attend lectures on mental philosophy, chemistry, and ancient and ecclesiastical history. The native Christian students and the native students not Christian are taught Sanscrit, Bengali, and English, and they pursue their studies together in no classification except what is required from the difference of their attainments. The non-Christian students are the sons of Brahmans and other natives residing in Serampur and its vicinity, who neither board in the college nor do anything that may compromise their caste, but attend daily for instruction on their tutors, and at the lectures delivered in the college. In Latin—Cicero, Horace, and Juvenal are read; and in Greek—Homer, Xenophon, and Demosthenes. The Bengali language is sedulously cultivated, and the chemical studies are grounded on a treatise drawn up by Professor Mack as a text book. The logical course includes a summary of the inductive or Baconian system, as well as an analysis of the ancient or Aristotelian method, and an explanation of the nature, the varieties, and the laws of evidence; while the divinity course comprehends a series of lectures on some book of Scripture read in the original language, and on the principles of Biblical interpretation.

"In native society, it is alleged, the possession of Sanscrit learning secures a degree of respect and consideration which wealth alone is unable to command; and the Christian native of India will most effectually combat error and diffuse sounder information with a knowledge of this language. The communication, therefore, of a thoroughly classic Indian education to Christian youth is deemed an important, but not always an indispensable object; and when communicated, it is always in combination with just views of religious truth and moral obligation, of astronomy, of geography, of general history, and of the various branches of European science."

Native Character.

Missions give the dark side of the Hindu character. Maurice, in his "Religions of the World," pertly remarks, respecting Ward's work on the Religion of the Hindus:—"Mr. Ward can see only the hateful and the devilish; of what good it may be the counterfeit, what divine truth may be concealed in it, and may be needed to supplant it, he has not courage to enquire."[a]

"Those who judge most harshly of the native character —who condemn the Hindus as monsters of vice without a redeeming quality—are those who, having spent their Indian days in the busy courts of law, or in the still more busy commercial establishments of Calcutta, form their opinions from an exclusive consideration of the perjury which is rife in the one, and the chicanery and cheating among the petty merchants with whom they come in contact, in the other. To estimate the native character from these, is about as just and logical as it would be to take as criteria whence to judge of Englishmen, the well-known men of straw about our London law-courts, and the petty chapmen and dealers of its Rag Fair.

"Generosity, liberality, hospitality, love of fame, and attachment to kindred, are prominent traits; and their

[a] Johnson's Stranger in India. Vol. i. pp. 187—192.

moral deficiencies I consider traceable, in every instance, to their miserable religion and instruction, which teach them that sensual pleasures are not only innocent and justifiable, but imperative duties, pleasing to their false gods in proportion to their expensive indulgence, and which, at the same time, give no prominent place to truth, or honour, or virtue.

"As instances of attachment to their relatives, no particular case need be cited, for the whole of their domestic system of undivided families, founded as it is on the Hindu law, has rendered them superior to every nation in the world in their admission and maintenance of the ties of kindred—it has become a part of their very nature.

"Of their public spirit, or love of honourable fame, I care not on which of these good principles the acts are founded: too many instances have occurred of late for the prevalence of such actuating motives to be doubted—instances occurring, not merely in the cases of families of higher rank, and hereditarily accustomed to liberal expenditure, but in those who have known the difficulty of gaining a wealthy independence—men who have had the glorious satisfaction of creating their own fortunes.

"In addition to this, I will quote the opinion and illustration afforded by Major Sleeman, who, after an acquaintance with the native character for nearly a quarter of a century, and who, more than any other man, as head of the department for the suppression of Thagi, has seen that character in its worst phases, bears testimony to its intrinsic worth. He thus has recorded his opinion:

"'If by the term 'public spirit' be meant a disposition on the part of individuals to sacrifice their own enjoyments, or their own means of enjoyment, for the common good, there is, perhaps, no people in the

world among whom it abounds so much as among the people of India. To live in the grateful recollection of their countrymen, for benefits conferred upon them in great works of ornament and utility, is the study of every Hindu of rank and property. Such works tend, in his opinion, not only to spread and perpetuate his name in this world, but, through the good wishes and prayers of those who are benefited by them, to secure the favour of the Deity in the next.

"According to their notions, every drop of rain-water or dew that falls to the ground from the green leaf of a fruit-tree planted by them for the common good in this world, proves a refreshing draught for their souls in the next. When no descendant remains to pour the funeral libation to their name, the water from the trees they have planted for the public good is destined to supply the want. Every thing judiciously laid out to promote the happiness of their fellow-creatures, will in the next world be repaid to them tenfold by the Deity.

"In marching over the country in the hot season, we every morning find our tents pitched on the green sward, amid beautiful groves of fruit-trees, with wells of delicious water; but how few of us ever dream of asking at whose cost the trees that afford us and our followers such agreeable shade, were planted; or the wells which afford us such copious streams of fine water, in the midst of dry arid plains, were formed! We go on enjoying all the advantages which arise from the *noble public spirit* that animates the people of India to benevolent exertions, without once calling in question the truth of the assertion of our metropolitan friends, that 'the people of India have no public spirit.'

"Hundreds of works are made every year for the benefit of the public, by benevolent and unostentatious individuals, who look for their reward, not in the ap-

plause of newspapers and public meetings, but in the grateful prayers and good wishes of those who are benefited by them, and in the favour of the Deity in the next world, for benefits conferred upon his creatures in this."

APPENDIX.

(A.)

EXTRACTS FROM THE WRITINGS OF YOUNG HINDUS ON THE STATE OF RELIGION IN INDIA.

"A Succinct Account of the Daily Duties of the Brahmans.—Before the sun rises a Brahman contemplates his Ishtadeb, the peculiar god which is worshipped by any individual—in the shape of that bright luminary; and after repeating his name several times, rises from his bed, at an arrow-shot distance, of which he digs a hole with the aid of his thumb, in which he performs the act of easing of nature, amidst the invocation of Vishnu, the preserving power in the Indian trinity. After that he rubs his both hands and feet with clay by way of purification. In cleansing the former he repeats the process for seven times, and the latter only thrice. In this manner purified, he goes to a river or a tank to bathe; when this is done, he daubs the eight particular members of his body with mud taken from the banks of the sacred Ganges, and then turning towards the east salutes the source of light. Two or three minutes subsequent to this he presents offerings of water to his ancestors as well as to gods, and engages himself in his morning devotional meditation. At twelve he commences his day ceremony, which is almost equal to the morning with the exception of the worship of the household deities, such as Shalagram, Gopal, Shiva, &c., which takes place during the mid-day. This is celebrated in the midst of the burning of incense and the sounding of bells and shells. At one o'clock he dedicates *bhog* or food, chiefly vegetable, dressed either by his wife or one of his nearest kinswomen, to the above-mentioned gods. This offered food he divides with his family, but ere he commences eating he undergoes the counter ceremony called *gandush*, or the sipping of a handful of water and putting parcels of edibles into the mouth five times successively, and throwing them again in the same way. When

the dinner is over he changes his dress, and after taking a few seeds of cardamoms, &c., pursues his worldly business. On the approach of evening he puts on another cloth, and afterwards employs himself in devotion, consisting entirely of the counting of beads. Between ten and eleven o'clock, p.m., he takes his supper, after offering it to his Ishtadeb, or the god whom he peculiarly adores, and goes to bed about midnight.

"Before he indulges in sleep he pronounces some incantations preventive of the attack of the evil spirits, and prays to the different divinities that preside over the different dangers incident to human life, to protect him during the night. These are a few of the ceremonies observed by a Brahman who remains adhered to the presumptions of the Hindu Dharma Shastra, designated *Smriti*.

"An Ex-student of the Hughli College."

"On the Karta Bhojas.—This blind religion, the sanctuary of deceit, the instrument of gain, the store-house of evil, and the channel of lewdness and lust, said to have been promulgated by a monster, half Hindu and half Musalman, Cortaavolah, and hitherto remaining confined with its handful of weak and illiterate vulgar followers in a few villages remote from light and civilization, is rapidly progressing at a time when the people are daily availing themselves of the truths developed by the diffusion of the science and the philosophy of the west; and in the teeth of the creed enjoining the adoration of one true and living God, the Creator and Preserver of this 'vast and voluminous world,' is not a matter of ordinary surprise.

"There is scarcely a village, hamlet, or town within the precincts of Bengal where Ghosparaism has not penetrated; even Calcutta, that assumes the proud epithet 'the city of palaces,' and the focus of learning and the fountain of enlightenment, with all its various congregations, the Bramasomaj, or the Vedantic association, the Dburma Shubha, or conclave, the pride of the orthodox Hindus, and the Vishnu Shubha, or the devotional meeting of the adherents of Vishnu, together with the churches and chapels of the Christians of different denominations and orders, furnishes persons by dozens and scores that believe in this strange faith.

"The impression we hitherto had that Ghosparaism gets hold on the minds of such individuals as have not tasted the 'Pierian

spring,' is totally erased of our heart when lots of young men—who have drunk largely the 'waters of Helicon, are observed to act in obedience to the precepts of Cortaavolah.

"The true cause of the encouragement and the wide spread of this chimerical doctrine remains impenetrable, but the indulgence of passions, the cure of bodily sufferings, and the prospects of a sensual reward hereafter, which the teachers of that creed promise, like the Arabian pretender, to their disciples, might be the attractions to the worldly-minded persons to enter its pale.

"It is curious to mention that this religion has now secured the services of a number of zealous persons of both sexes, who, like the preachers of the Gospel, preach its principles and tenets over the country; and its votaries have constructed places of worship in the style of the Christian chapels, where they meet almost on every night. One of these I happened to visit, and the following is what I witnessed there. On my entering the holy place I was looked upon by its occupants, about twenty-five in number, with cool indifference, as they admit no stranger to interfere with them, and keep their religious affairs in profound secrecy, but allowed to stay. The room, though poor, appeared neat and clean; there were no settees, but some mats were spread on the floor, upon which the visitors (all Cortabhojuhs) were sitting cross-legged facing the mohashoy, or priest, who had an elevated seat given him as a mark of distinction and honour, and only a single lamp kept the place lighted. About 7 o'clock, P.M., the services were commenced by an interchange of expressions nearly enigmatical, between the priest and the party assembled, in which they indulged for a tedious length of time. When that done, the priest began to sing songs illustrative of the wisdom, the power, and the kindness of their indulgent man-god, Corta, by the influence of which they were so intoxicated that they seemed to forget themselves, and gave vent sometimes to bitter cry, and sometimes to loud peals of laughter. This uncouth and diabolical scene at last became intolerable, and I was glad to part with it without awaiting the issue.

"Similar, perhaps more blasphemous accounts of the doings and the dispositions of this sect are heard, which are too shocking to be embodied in this article; suffice it to say that it is a religion which speaks more to sensuality than salvation, and will continue to co-operate with her pharisaical sister-creeds in benighting the children of this 'sunny clime' until the sun of truth

will rise with full lustre and brilliancy to drive away the fogs and mists of superstition and falsehood that are hanging over the religious horizon of India."

"HINDOO ANTI-CHRISTIAN MEETING.—A grand meeting of the Hindus of Calcutta was called by Baboo Promothonath Deb on Sunday the 19th September, 1847, at the house of the late Baboo Gorochand Bysack, at Gurranhatta, for devising plans for the effectual check of missionary proselytism in Bengal. The meeting was crowded to excess by a curious and motley group of natives of every caste and creed. There was the Gossain with his head full of Jaydeva and the amorous feats of his sylvan deity, the Tantrist still heated with the *bhackra* or Bacchanalian carousal of the preceding night, the educated freethinker, as ignorant of God as he was of the world when at college, the Vedantist combining in himself the unitarianism of the Vedas with the *liberalism* of the freethinker, all assembled under the general appellation of Hindu, to adopt proposals of the best means for the repression of the common enemy. The proceedings began with Rajah Radhakant Deb's taking the chair. It was resolved that a society be formed, named the Hindu Society, and that at the first instance each of the heads of castes, sects, and parties at Calcutta, orthodox as well as heterodox, should, as members of the said Society, sign a certain covenant, binding him to take strenuous measures to prevent any person belonging to his caste, sect, or party, from educating his son or ward at any of the Missionary Institutions at Calcutta, on pain of excommunication from the said caste, or sect, or party. Many of such heads present signed the covenant. It was presumed that the example will be soon followed by the inhabitants of the Mofussil. One of the orthodox party present at the meeting said after its dissolution, addressing himself to the boys present: 'Babas, be a follower of one God, (*i. e.*, a Vedantist,) eat whatever you like, do whatever you like, but be not a Christian.'"

"TO THE EDITOR OF THE HINDU INTELLIGENCER.

"SIR,—It is a matter of deep regret and great alarm to us, to find that the missionaries have now-a-days turned downright kidnappers. The peace of domestic society, and the happiness of families, are often too rudely violated by them, by enticing away tender and unsophisticated youths from the bosom of a loving mother or

affectionate father. The garb of religion, under which they act, affords but a very weak shelter to the eye of reason and conscience. Perhaps, Mr. Editor, few instances of a more glaring nature ever occurred in the chronicles of native conversion, than that afforded by the young lad—about to be baptized—in the General Assembly's Institution. This boy, named Radhacant Dutt, was put by his parents to the above Institution for tuition, and, as their circumscribed circumstances put it entirely out of their power to confer on him a more free and liberal education, they were obliged to sacrifice the personal interests of their darling on the altar of religious fanaticism. The missionaries, as it is customary with their profession, infused the poison into his ears, and the effect it had upon his mind was 'most lazar like!' It choked up 'the natural gates and alleys' of affection, and curdled 'like eager droppings into milk,' the pure and wholesome sympathy. It alienated him from his family, and made his heart callous to the all-powerful cries of a father—a fond, loving mother.

"No sooner it was found the boy did not appear, the father, with an instinct natural to him, immediately repaired to the place of his detention, and called upon the missionaries to give up his son; but alas! it is easier to avert the fate of a victim from the talons of a tiger, than to extricate a poor child from the clutches of a missionary! With his usual *naïveté*, Mr. Ogilvie came out, and told the parent to use his tongue, and persuade him to go back, in his presence.

"After many entreaties, the boy appeared to be half inclined to come away; but, as the night was far advanced, the parties separated without any decisive result. The next morning, however, the father told his friends the fact of his son's detention, whereupon some of them voluntarily took upon themselves the task of using their efforts: they personally called at the place, but as the Durwan would allow no more intrusion, it was not until a letter was sent up—written in rather a menacing way—that the humane (?) missionary permitted them to come in, but at the same time took speedy measures to guard against any private conference with the boy. In this company or deputation there was one, whose familiar acquaintance with the Bible induced him to fathom the extent of the boy's knowledge, and to know whether there was any jobbery in the affair, put many questions anent Christianity, but, strange to say, no answer came out!

"This appeared as a clear proof that the boy was not acted upon by a fair and deliberate conviction, and on urging him upon that point, he very coolly replied, 'Oh! it is no matter; I will learn of it afterwards!' Besides, he is under age, and though the missionary himself has some doubts as to his maturity, yet, on being questioned, 'Why, then, he acted against his conscience?' he could or would give no explanation.

"But, Mr. Editor, as the parents and friends of the would-be convert have already sought aid in law, and as there are many clear and undisputed proofs of his non-age, and a precedent in favour in the case of one Brojonauth Ghose, it is sincerely hoped that the Supreme Court will set an example to the Madras Court, whose decisions have, of late, in similar cases, strayed from the right path.

"We wish you, Mr. Editor, to exert your powerful pen to protest against such unwarrantable conduct of the missionaries.

"Yours very truly,

"A Free Thinker."

(B.)

The first volume of Poems in *English* by a native was published by Babu Kasi Prasad Ghose, in 1831. The following are a specimen.

KALI PUJA.[a]

Most terrible power! surrounding thee dance
  The direful disasters of war;
Like lightning terrific, thy ominous glance
  Doth pierce through the heart from afar.

Thy deeply black hue is like that of a cloud,
  Hanging dark in a sky overcast;
Thy breath is like that of the storm-god, when proud
  He rides on the hurricane-blast.

Most terrible power! like the bursting of thunder,
  Thy shoutings in battle are drear;
Which even the bravest of hearts ever sunder,
  With a blight of their hope, and with fear.

[a] Or *Syama Puja*, a festival in honour of Kali or Syama, an emanation from the head of Durga, and the goddess of war.

A necklace of every great warrior's head,
  By thee severed, thy person doth deck;
Which, grinning with horrible life and with dread,
  And clashing, depends from thy neck.

Dread honours on thee, awful goddess! await,
  While havoc, and slaughter, and fear,
In smiles that are ghastly, with pitiless fate,
  All wildly exult in thy rear.

Most terrible power! in the midst of thy brow
  How blazingly burneth thine eye!
Like a red, fiery meteor, which direful doth glow,
  At night, in a cloud-darkened sky.

The flash of thy sword, and the gleam of thy spear,
  When they sink in the enemy's heart,
Illumine the plain with a brilliancy drear,
  At which strength and all valour depart.

With hideous attendants of many a form,
  When fiercely thou rushest to war,
Thou seem'st like a gloomy and fast-coming storm,
  Or the night in her dark-spreading car.

Oh, thou art all darkness, delusion, and dread,
  Great Kali! most terrible power!
Thou hast sprung from the beautiful Parvati's head,
  When wrath on her forehead did lower.

SONG OF THE BOATMEN TO GANGA.

Gold river! gold river! how gallantly now
Our bark on thy bright breast is lifting her prow;
In the pride of her beauty how swiftly she flies,
Like a white-winged spirit through topaz-paved skies.

Gold river! gold river! thy bosom is calm,
And o'er thee the breezes are shedding their balm;
And nature beholds her fair features portrayed
In the glass of thy bosom—serenely displayed.

Gold river! gold river! the sun to thy waves
Is fleeting to rest in thy cool coral caves;
And thence, with his tiar of light, in the morn,
He will rise, and the skies with his glory adorn.

Gold river! gold river! how bright is the beam
That lightens and crimsons thy soft-flowing stream;
Whose waters beneath make a musical clashing,
Whose waves, as they burst, in their brightness are flashing.

Gold river! gold river! the moon will soon grace
The hall of the stars with her light-shedding face;
The wandering planets will over thee throng,
And seraphs will waken their music and song.

Gold river! gold river! our brief course is done,
And safe in the city our home we have won;
And as to the bright sun now dropped from our view,
So, Ganga! we bid thee a cheerful adieu.

(C.)

The following order has been published by the Governor-General directing the cessation of all public works on Sundays:—

"*Home Department. Camp, Bherniah, the* 12*th January,* 1847.

"The Governor-General is pleased to direct that all public works, carried on by order of the Government, whether under the direction of its own officers, or through the agency of contractors, shall be discontinued on the Sunday.

"2. Cases of urgent necessity, in which delay would be detrimental to the public service, are to be considered as cases of exception, and all such cases shall be immediately reported to the Military Board for their special orders and for the information of the Government. The officer in charge of the work will act on his own discretion, where delay in waiting for the sanction of the Board would be attended with injurious consequences.

"3. The cessation of the work on the Sunday shall be an understood condition in all future contracts for public works, whether an express provision to that effect be inserted in the deed of contract or not. No claim therefore of addition to the amount of the contract on account of the suspension of the labour on Sundays, shall be admitted in reference to any engagements executed subsequently to the date of this notification.

"4. An order to this effect has been enforced since January, 1840, by the Bombay Government, and the Governor-General has much satisfaction in extending the rule which it enjoins, to the other presidencies subordinate to the Government of India."

(Signed) F. CURRIE,
Sec^y. to Gov^t. of India with the Gov^r. Gen^l.

The Hindu Intelligencer, edited by Hindus who are opposed to Christianity, remarks on the preceding order:—

"We are glad to find that a day of rest has been authoritatively guaranteed to all those connected with the department of public works. But what have the Government done in regard to their other offices? When carpenters, blacksmiths, masons, and bricklayers have been thus publicly absolved from every compulsion to work on Sundays, it is but fair that the same privilege should be extended to the poor native *kerannees*, who are now made to labour at their desks throughout every day of the week. Every nation has a day of rest and recreation, which, apart from any religious consideration, is indispensably necessary for the preservation of health; but to a Christian Government, or men professing that doctrine, the fact of working their subordinates on the Sunday, is not only against their own religion, but likewise in opposition to the common dictates of humanity, in drawing a line of invidious distinction between those who are of the same faith, and those who are not; for it cannot be denied that while the Christian portion of the assistants in all public offices, enjoy the privilege of recreation on Sundays, the natives are obliged to pursue their drudgery in some departments, in spite of their health, through fear of giving offence to their superiors, whose will is the law in matters relating to their appointment or dismissal."

(D.)

AUTOBIOGRAPHY OF KASIPRASAD GHOSE.

My Dear Sir,

I have received your note, and, in compliance with your desire therein expressed, beg to furnish you with a detail of the principal events of my life.

I was born on Saturday, the 22nd Srabun, 1216 Bengal year, (corresponding with the month of August, 1809.) I was a seven

months' child, and my mother used to say that it was from this prematurity of birth that the upper part of my head has always been without any covering of hair. In caste I am a *Káyastha*, of the order called *Kulin*, or the high born, a descendant of *Makaranda Ghose*, who with four other *Káyasthas* and five Brahmans, from whom the Brahmans of Bengal are mostly descended, came to and settled in it at the request of its king *Adisura*, in the *Sakabda* year 994, answering to A.D. 1072. The *Káyasthas* all over India profess to be a distinct class of people, not included in any of the four great divisions of Hindus; viz., *Brahmans*, *Kshetriyas*, *Vaisyas*, and *Sudras*, who are frequently mentioned by oriental authors, and supposed to have sprung respectively from the head, arm, belly, and foot of *Brahma*, the Creator. About the *Káyasthas* it is said, that *Yama*, or the Indian Pluto, applied to *Brahma* for an *accountant* to keep a correct record of the good and bad actions of men while in this world, to aid him in the adjudgment of their souls in the next. *Brahma* finding that a person of this profession, which is so essential for the purpose of transacting the details of government in this or the world to come, granted *Yama's* request, and forthwith *Chitragupta*, the common head of all the *Káyasthas*, sprung out of his divine breast with the necessary implements of his office; that is to say, an inkstand, a pen, and leaves of the palm-tree, which were used instead of paper in former times, and are still partially in vogue. The five *Brahmans* and five *Káyasthas* alluded to came from Kanoj, in the province of Agra, which then was reigned over by Raja *Vira Sinh*, to whom *Adisura*, the ruler of Bengal, or Gour, wrote for them, because it is said there were neither good *Brahmans* nor *Káyasthas* in his dominions to perform the functions either of religion or government.

My parents' first child having died, they performed religious ceremonies and undertook a pilgrimage to Benares, and other holy places, for the purpose of having a son who should survive them. I was born at the house of my maternal grandfather in Kidderpur, in the suburbs of Calcutta. At my birth I was of a dark colour, which gave way to a fairer complexion as I grew up. This has always struck me as very curious. I was very sickly in my infancy, and being the only child in the family, my education was much neglected through indulgence. Up to the fourteenth year I could scarcely read either English or Bengali, when, being one day severely reprimanded by my father for not

attending to an English lesson he had given me, I reflected that I should never learn anything at home, where there were so many things to attract my attention. I communicated this to my maternal grandfather, who made my father subscribe to the Hindu College, where I was admitted as a free scholar on the 8th October, 1821, and put into the seventh class, which was then higher than the last two classes, and in which the boys read Murray's Spelling Book. In the course of three years I rose to the first, or head class, in which I continued for three years more, during which I was reckoned the head boy, and always received the first prize at the annual examinations of the college. At the latter end of 1827, Dr. H. H. Wilson, the visitor of that institution, desired the students of the first class to try their hands at poetry, and I was the only boy who produced any verses. My first poem, "*The Young Poet's First Attempt*," was written in the August of that year, but it being a very juvenile effort, I have expunged it, as well as many others, from my book. The only piece that I composed at school, which has been published along with "*The Shair*," is "Hope." About this time also, on the approach of the examination, Dr. Wilson desired me to write a review of some book, and accordingly, in December following, I submitted to him my "*Critical remarks on the four first chapters of Mr. Mill's History of British India*," portions of which were published in the *Government Gazette* of the 14th February, 1829, and afterwards reprinted in the *Asiatic Journal*. I had left the college early in the preceding month, but kept up my habit of composing verses. I seldom wrote in prose until the year 1829, in which, and in the following year I wrote "*The Vision, a tale;*" "*On Bengali Poetry*," and "*On Bengal Works and Writers*," published by you in the *Literary Gazette*, as well as "*Sketches of Ranajit Singh*," and of "*The King of Oude*," also published by you in the *Calcutta Monthly Magazine*. As for my anonymous contributions to your periodicals, they need not be particularised. But the writings of mine in prose that are most likely to be of any use, are those I am now engaged in for your *Literary Gazette*, (which, by the way, I have subscribed to from its commencement) under the head of *Memoirs of Native Indian Dynasties*.

From my earliest boyhood I have had a fancy to write poetry. The music of the falling rain or of rustling leaves attracted my attention, and in the abstraction of my mind which followed, I used to give vent to my feelings in verse. When I produced my first poem, I showed it to Mr. R. Halifax, now the head teacher

in the Hindu College, who observed that there was no measure in it, and advised me to read Carey's Prosody; but as a copy of that work could not then be found in the shops, I returned to Murray's Prosody, and Lord Kames' Elements of Criticism, from which I derived all my first knowledge of English versification. I then commenced reading the best poets in a regular and measured tone, which soon accustomed my ears to English rhythm. I then re-wrote my first piece, and showed it again to Mr. Halifax, who approved of it. I have since continued to write English poetry. In the month of September, 1830, I published my "Shair and other Poems," which I now find ought not to have gone to press. They not only abound in repetitions, but also in a great many grammatical inaccuracies. I am now revising them. I have since, as you already know, written several small poems, which I can send you if you require them.

You will probably recollect the objections I made to the Bengali translations of the Serampur missionaries in your paper, which brought forward the *Sumachar Durpun* in their defence. They, however, acknowledged their fault, and after translating the first book of the New Testament over again, submitted a copy for my opinion in 1831. I gave it, and was requested to correct the proofs of their translations of the succeeding books, which I have done.

I have acquired a tolerable knowledge of Persian, Nagri, and Sanskrit since I had left college. If you think it proper to add a few notices of my domestic life, I will state the principal ones. I was first married at the age of seventeen, in 1825, and had a son in 1828. My wife dying in that year, I married again. My poor boy died when he was only one year old. My father paid the debt of nature in 1831, and my second wife departed this life after she had been delivered of a girl, who died on the same day that she was born. This happened in 1832. I have been again married, and God alone knows what length of life my third wife may enjoy. On the death of my father, who left behind him six sons and four daughters, I was involved in a law-suit in the Supreme Court with my half brothers for a division of a joint estate. As the court does not recognise any partition made by infants, I could not settle the matter between ourselves, as all my half brothers were then under age. I was, therefore, obliged to go to court, where, however, all the proceedings were carried on amicably, but still we have had to pay no less than 25,000 rupis as costs for this amicable settlement! This is one of the many instances of the

extreme expensiveness of justice! Our cause, thank God, is now decided.

Since I have commenced this letter to you, and even up to this moment, gratitude for your kind undertaking to write a memoir of myself, and the fear of being mistaken in the foregoing description of the principal events of my life, have been the alternate feelings of my breast. The most faithful representation of a person when made by himself is apt to betray him. If, therefore, I have fallen into any error, you will pardon me. Miss Roberts, at the time she was about to proceed to England, had expressed her wish to write an account of my life, and I furnished her at her request with a few memoranda, which I can send you if you want them.

Yours very sincerely,

KASIPRASAD GHOSH.

Calcutta, the 11th September, 1834.

I have composed songs in Bengali, but the greatest portion of my writings in verse is in English. I have always found it easier to express my sentiments in that language than in Bengali, but whether it is because I prefer the associations, sentiments, and thoughts which are to be found in English poems to those that are met with in Bengali poetry, I cannot decide. I can only say that I have bestowed more time and attention upon English books than any others.

(E.)

List of Missionaries sent from England by the Church Missionary Society to North India.

Baumann, Rev. J.
Blumhardt, Rev. C. H.
Bonwitch, Rev. A.
Cuthbert, Rev. G.
Deerr, Rev. J. W.
Eteson, Rev. N.
Friend, Rev. C.
Greenwood, Rev. W.
Geidt, Rev. B.
Heckler, Rev. D.
Hawes, Rev. R.
Hæberlin, Rev. J.
Hœrnle, Rev. C. F.
Innes, Rev. J.
Jetter, Rev. J. A.
Johnson, Rev. Edward.
Krauss, Rev. C. T.
Kruckeberg, Rev. H. C.
Knorpp, Rev. J. C. B.
La Roche, Rev. B.
Leupolt, Rev. C. B.
Lamb, Rev. G.
Latham, Rev. J.
Long, Rev. J.
Lipp, Rev. C. W.
Lincke, Rev. J. T.

Morris, Rev. T.
Morse, Rev. W.
Menge, Rev. J. P.
Maisch, Rev. J.
Norgate, Rev. J. N.
Osborne, Rev. J. F.
Perowne, Rev. J.
Reichardt, Rev. J. T.
Reynolds, Rev. E.
Sandberg, Rev. P. L.
Smyth, Mr. T. W.
Schneider, Rev. F. E.
Schmid, Rev. D.
Sandys, Rev. T.
Smith, Rev. W.
Schroeter, Rev. C. F. G.
Schurr, Rev. Mr.
Thompson, Rev. J. C.
Weitbrecht, Rev. J. J.
Wendnagel, Rev. J. C.
Wilkinson, Rev. M.
Wybrow, Rev. F.

(F.)

List of Scriptures printed by and for the Calcutta Auxiliary Bible Society, since its commencement.

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1828.	6,109
1829.	17,601
1830.	14,661
1831.	12,576
1832.	9,756
1833.	17,578
1834.	7,699
1835.	12,166
1836.	10,636
1837.	8,332
1838.	13,934
1839.	6,694
1840.	43,035
1841.	36,378
1842.	25,032
1843.	55,630
1844.	51,580
1845.	47,766
Total...	539,336

(G.)

Statistics of five Church Mission Stations in North India.

	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846
BENARES—Native Christians			25			40			70	30			40	45	40	45				225							
Adults baptized			25	50	1	8	4	4	4				2	2	2		5		3	3				3	3		
Pupils in Jay Narayan's School	152	151	110	141	117	131	130	150	140		130	138	167	152	184	176		180	152	165		144	170	212	232		
Ditto in Vernacular Schools				113	195	240			250	75			40	80										50	50	45	
Ditto in Female Schools													50														
BURDWAN—Native Christians											40		100		74					132							175
Adults baptized													18	3	2												
Pupils in English School	53	50	30	55	55	60	59	35				50	82	40	32	75			70	100	85	70			74	65	68
Ditto in Vernacular Schools	1050	950	958	1670	1600	1100			853	419	800	578	700	663	754	550	450		475	455		368	230	250	280		275
Ditto in Female Schools													110	30													
CALCUTTA—Native Christians		40		25		53	25	70				40	60	75	250	250	260			200			200				
Adults baptized		14				8	2	2	13	1	67	14	40	10	30	118	108		5	14	14				4		
Pupils in English School				40	40	50	50		60		60	60	30	160	200	200	190	150	150	150	148	96	150	230			226
Ditto in Vernacular School											50	50	330	765													
Ditto in Female School		217	357	500		600	330	400																			
Ditto in Christian School													8	22	60	70	70	60	60	62	48	35	40	42	42	35	27
CHUNAR—Native Christians		90				200										140								120			
Adults baptized		5	4	2	1	8		10	14	4	12	11	17	3	2	4					2		2	4		3	
Pupils in Vernacular Schools		26		140	110	120	160	160			75		60	70										100		67	
Ditto in English Schools	35	32					18	20		17	17																
Ditto in Female Schools		40		50	50	32		20					60														
Ditto in Orphan Boys' Schools											1		8									26					
Ditto in Orphan Girls' Schools											4		6									16					
GARAKHPUR—Native Christians						2	30	27	60		50	60	126		40		200			200			95		93		
Adults baptized								9	8	15	3	6					5				2				10		
Pupils in Vernacular Schools					76		92				75	}	200 }	89													
Ditto in English Schools												}															
Ditto in Female Schools					24		18		33		16	16	11	11	12							23	19	22	16		
Ditto in Christian Boys' Seminary							6	12		12	16	15	12		15					16		60					

A Statistical Table of the Missions of the Church of England in the Diocese of Calcutta, June, 1844.

Name of the Mission Station. Out-stations included.	Number of Native Christians. Adults.		Children with Parents.		Orphan Children.		Total.	Number of Communicants.		Number of Catechumens.		Number of Enquirers. *d*		Number of Children in Schools. Boarding Schools or Orphan Institutions.		Day Schools. Christian.		Mahom.		Hindu.		Total.
	Men.	Wom.	Boys.	Girls.	Boys.	Girls.		Men.	Wom.	Men.	Wom.	Men.	Wom.	C. Boys.	C. Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	
Agra, City	15	14	16	8	0	0	53	10	11	0	1	2	0	0	0	14*e*	0	9	0	98	0	121
Do., Secundra	29	25	14	17	116	74	275	36	32	0	0	1	0	114	74	3	6	0	0	2	0	199
Agurpara	18	14	6	0	0	47	85	12	21	0	0	2	0	0	47	4	0	54	0	200	3	308
Barripur	282	274	157	121	39	46	919	208	205	118	145	72	67	25	0	60	0	2	0	103	0	190
Benares	18	25	10	8	95	86	242	6	12	0	0	0	0	95	86	0	0	24	0	265	0	470
Burdwan	18	23	18	13	22	28	122	11	12	0	1	10	0	20	24	6	0	30	0	323	0	403
Calcutta, Ch. Miss. Soc.	90	81	63	54	30	10	328	39	32	6	5	8	7	30	10	14	20	88	0	455	120	737*g*
Do., Cornwallis Square	30	27	24	19	1	0	101	21	19	1	2	0	0	22	0	22	0	0	0	170	0	214
Chunar	6	6	6	4	4	3	29	6	21*a*	0	0	0	0	0*f*	0	0	0	18	0	80	0	98
Garakhpur	7	8	3	4	1	11	34	5	15	0	0	3	0	0	13	0	0	0	0	0	0	13
Do., Farm	33	28	13	18	31	0	123	13	27	0	0	0	0	20	0	4	8	0	0	3	0	35
Haura	45	43	28	15	6	0	137	18	20	19	15	3	1	18	0	0	0	0	0	140	0	158
Janpur, *b*	5	3	1	0	1	0	10	3	0	0	0	1	0	0	0	0*e*	0	39	0	111	0	150
Kanhpur	8	4	0	1	7	52	72	6	13	2	1	0	0	7	52	0	0	20	0	40	0	119
Kotighur, Simla, *b*	3	1	0	1	0	0	5	3	1	0	0	0	0	0*h*	0	0	0	0	0	24	9	33
Krishnagar, *c*	70	76	75	43	8	3	275	30	0	30	18	0	0	34	13	0	0	210	0	70	0	327
Do., Chupra	119	118	100	79	1	1	418	24	18	11	18	20	16	36	25	0	0	0	0	120	0	181
Do., Kapasdunga	170	183	131	86	0	0	570	28	24	25	24	169	172	54	28	0	0	0	0	0	0	82
Do., Ratnapur	218	251	184	146	1	1	801	20	25	0	0	0	0	47	0	0	15	0	0	0	0	62
Do., Solo	300	300	130	120	7	6	863	30	35	5	1	283	179	71	57	0	0	0	0	1	0	129
Mirat	6	29	4	0	0	0	39	6	20	0	0	0	0	0	0	3	0	0	0	0	0	3
Talyganj	185	170	80	75	18	16	544	138	110	80	64	58	60	25	0	20	0	10	0	64	0	119
Tamluk	34	44	17	16	0	0	111	9	9	12	5	0	0	0	0	12	7	0	0	40	0	59
Totals	1709	1747	1080	848	388	384	6156	682	682	309	300	632	502	618	429	162	56	504	0	2309	132	4210

a This includes some of the soldiers' wives, who live in cantonments, not on the Mission premises.
b These Missions are but recently established. *c* This is the Division connected with the Sudder Station.
d This does not include the numerous, and frequently regular, hearers in the bazars, where the Missionaries preach. *e* There are also East Indians in his School. *f* The orphan establishment has been transferred to Benares. *g* The girls of the *Central School* are included. *h* Boys' and girls' Orphan Institutions are about to be established.

GLOSSARY.

Almirah . . . . A chest of drawers.
Anna . . . . . A coin equal in value to three half-pence.
Begum . . . . A princess.
Bigah . . . . One-third of an acre.
Deotas . . . . Gods.
Fakirs . . . . Hindu ascetics.
Guru . . . . . Hindu family priest.
Ghat Manji . . A river policeman.
Hirkaru . . . . A messenger.
Huka . . . . . A pipe for smoking.
Jangal . . . . A wild forest.
Mlechha . . . . A foreigner.
Munshi . . . . A teacher of Arabic or Urdu.
Mantra . . . . A spell or charm.
Mela . . . . . A religious fair.
Maidan . . . . A plain.
Panchayat . . . A Hindu jury.
Pandit . . . . A Hindu teacher.
Parda . . . . A screen for women.
Paramhansa . . A Hindu ascetic.
Pandwalas . . . Temple priests.
Paita . . . . Brahmanical thread.
Pice . . . . . A coin equal in value to about a farthing.
Puja . . . . . Religious worship.
Pan . . . . . The betle-nut.
Pakka . . . . Made of brick.
Rajput . . . . A military tribe of Hindus, in Central India.
Rayat . . . . A peasant.
Raja . . . . . King.
Rani . . . . Queen.
Rupi . . . . . A coin in value two shillings.
Rajkumar . . . A Hindu sect near Benares.
Thagi . . . . Professional murder.
Sati . . . . . The burning of a widow alive.
Zemindar . . . A landholder.

INDEX.

London: Benjamin Pardon, Printer, 6, Hatton Garden.